Mantra Vignan

(The acquired knowledge of Mantras)

By

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: 1 :

Mantra means the method for nourishing our *bhaava* (feeling) through the means of *shabda* (words; sound). It includes folding hands, doing *poojaa* (ritual worship), keeping a picture or an image before us, etc. It is not possible for all this to be done all the time. It is helpful in bringing into our *buddhi* (intellect) the meaning of the words that are to be repeated.

Smriti means something that is remembered. The Dharmas (principles of righteous thought) that are based on the Smritis become *agraahya* (not acceptable) when they are opposed to the *shruti* (the Vedas). Shruti is that, which instantly gives us the *aparoksha* (direct experience, but not through the senses) of an object.

Listen to this attentively. There is a person whose name is Jyotirmaya. You don't know him, but if I tell you, 'this is Jyotirmaya', you will immediately know him. Thus, the meaning of *shruti* (that, which is heard) is, an object that is in a *pratyaksha* (evident; known) form, and is *aparoksha* (known, but not through the senses) within, is made known immediately by the spoken word.

That, which needs to be remembered again and again and again after hearing it once, is called *smriti.*

Smriti is not considered a *pramaana* (proof; something that is established beyond doubt) in Gnan (meaning knowledge about the Supreme Truth.) It is praman if it in keeping with the Shruti, but it is not praman if it differs from the Shruti. The *pramaanataa* (being accepted as the praman) remains with the Shruti; how can it be with the Smriti?

Since Smriti is not praman when it is contrary to the Shruti, that means the Smriti is *griheeta-graahya,* that is, a meaning of something that has been said in the past; whereas the Shruti is *agnaata-gnaapaka*, meaning, it gives the knowledge of something that is not known to us.

The task of the Shruti is to remove the *avidyaa* (nescience; believing the transient to be eternal Satya that can never be negated) by giving us knowledge about the Supreme Truth, the Satya, the non-dual Brahman that is the substratum of all that exists. This is the task of the Shruti.

The task of the Smriti is to remind us of this Gnan by using other kinds of praman. This is why *itihaasa* (histories, like the Ramayana and the Mahabharata) comes under the category of Smriti.

For example, imagine that I had made some rule five years ago. Today, it is in the form of a smriti when I remember it. If it goes contrary to something that is *aparoksha* (known directly, but not through the senses) now, that smriti will not be a praman. The object that has been perceived through the aparoksha *darshana* (something perceived) will be the praman.

What is a mantra? A mantra is that, which we desire. It is what we say again and again and again, to pulsate through the medium of sound. Just as an object is *smaaraka* (something that is remembered), just as a *kriyaa* (action) is smaraka, so are words.

By the Ishwara's *kripaa* (Grace; compassion) the word is easier to obtain than any object, or do any action. The word can be with us for the maximum time. It can be kept on the tongue, independent of any other factor. In fact, the shabda becomes *antaramukha* (turned inwards) when it is uttered; objects and puja don't. The shabda, however, goes into the *madhyamaa* (one of the centers of the route taken by speech), and takes on the form of *che`shtaa* (effort). After that it goes into the *pashyanti* (another stage of speech) and takes the form of *drishtee* (vision; that which sees). It goes into the *paraa* (the deepest level) and becomes the form of the *tattva* (a primary element; essence).

This is why a mantra is obviously useful in the development of the *antahkarana* (the fourfold mind, or subtle body, composed of the *mana* = emotional mind, *buddhi* = the intellect, *chitta* = mental inclinations, and *ahankaara* = the subtle pride of individuality). The Guru, the *shishya* (disciple), and the mantra are needed. Any person who is not willing to accept the rules cannot be a disciple. On the one hand a man makes an effort to make his mana *niraakaara* (without form) and *nirvikaara* (free of distortion and deterioration), and on the other hand he begins to establish a *moorti* (image) in his chitta. What is he doing? He goes to one Guru and obtains the teaching of how to go into a Samadhi (a state of deep meditation where nothing but the Self remains). Then he goes to another Guru and obtains the teaching of how to imprint an *aakaara* (form of the Ishta, the chosen form of worship) in his chitta.

He will remove the image he has cultivated, and create the image again, when he feels like it. It is like planting seeds in a field and then overturning the crop before it is ripe. He created a form and lost it through the nirakara. Then he removed the nirakara by creating a form again. A potter breaks a pot and makes it again, then breaks it again and so on. Is this the way to gain anything?

People shift their goal from *saakaara* (the Ishwara with form) to *niraakaara* (the formless Brahman), and from the nirakara to the sakara. They say that one Guru is not enough. The Guru for the sakara will be different from the Guru for the nirakara!

If you have *vairaagya* (detachment), obtain the nirakara; and if you have *raaga* (attachment) obtain the sakara. Do the *japa* (ritual chanting) of one mantra. Make it *pakkaa* (ripe; solid).

The meaning of the word ‘mantra’ is: that, which does the *rakshaa* (protection) of our mana. Mantra is *mana + tra*. *Tra* means *traana* – to protect; *kalyaana* – spiritual good fortune. The mantra should protect our mana from agitation, and its *manana* (reflecting on it) should be done for protecting our mana.

Mananaat traayate` iti mantrah.

(A mantra is that which protects the mana.)

One derivation of the word *mantra* is *traayate` mananaat*, which protects the mana, and another is, *manasaa traayate`* - protects from the mana.

You started to do *japa* (ritual chanting) of a mantra you liked. That fulfilled the *vaasanaa* (desire) of the mana (for doing what it wanted).That means, this action is according to your inclination. Therefore, the mantra will not succeed in removing the avid desires of the mana; it is doing what the mana wants.

For example, imagine you have some illness. You have been told that all plants have some medicinal properties. You pluck some leaves and take some roots at random, and start taking them, saying that they will cure you. Illness is not cured by consuming leaves and roots at whim. A proper treatment given by someone who is knowledgeable is needed.

If the mana selects a mantra for curtailing the confusion in it, that mantra will be the obedient servant of the mana. It will not succeed in blocking the tendencies of the mana. You feel that the japa you are doing is excellent. Oh, it must be good, because you have heard it praised today. Six months later you may hear the praises of another mantra. This is sales talk. Different people praise different mantras.

I have seen people who write five or six mantras on a leaflet. 'This is a Shiva mantra of five letters. This is a Narayana mantra of eight letters. This is a Narayana mantra of twelve letters. This is a Vasudev mantra of twelve letters. You can do the japa of whichever one you feel drawn to.' The paper is given by some Mahatma, but when a person chooses one mantra from the list, it will not be successful in helping the *nirodha* (blocking) of the mana. No matter how staunch your faith is in the superiority of the mantra, it is not the right method to select one out of five or seven mantra, even if they are given by a Mahatma. It is a good thing to have *vishvaasa* (faith).
There are some universal mantras, like '*Hare` raama hare` raama raama raama hare` hare`.'* They can be used by people who are unable to find a Mahatma for whom they feel full faith and trust. Such people decide, 'I will do the japa of *'hare` raama'*. They also want to follow the inclination of their mana and they are also

sansaaree – having worldly desires. They don't want the Ishwara; they want to indulge their mana.

However, the guidance of a senior who is knowledgeable and experienced is needed, not the inclination of the mana. If the Mahatma approves of the mantra you choose, your choice is good. If not, your choice is not the right choice; the Mahatma's opinion is the right choice. *Nishe`dha* (prohibition) is stronger than *vidhi* (ordinance). All right; it can happen that some Mahatma stops you from chanting a mantra at whim. In that case, it is essential that a *jignaasu-saadhaka* (a spiritual aspirant who has a desire for knowledge) is of an elevated level, and the power of the mantra is strong enough for its efficacy to manifest. The shakti of a Mahatma's *sankalpa* (mental resolve) comes into the mantra he gives. Or else, the bhakta should have such absolute faith in his Ishta (chosen form of worship) that the Ishta manifests in the mantra.

Therefore, Narayana! If there is a *siddha purusha* (a Mahatma who has attained supernatural powers), who can see how far the *saadhanaa* (effort for spiritual progress) of a person has reached in his previous birth, and at which point it was left off when he died, he can give the disciple the proper guidance to proceed from that point. Then, the disciple achieves success much faster. This is why there is a *paramparaa* (traditional teaching handed down from one generation to another) among the siddhas, to see the practice of the disciple's previous life, and then give an appropriate mantra.

There are also Mahatmas who want to increase their following. People who live in Ayodhya will do *bhajana* (meditate lovingly) of Ramaji, and people who live in Vrindavan will do bhajan of Krishna, and people who live in Kashi (Benares) will do bhajan of Shivaji. In this, the eligibility and qualification of a person's antahkarana is not taken into consideration. Here, the *nishthaa* (staunch faith) of the Ishwara of the *dhaama* (holy place) and *roopa* (form of the one who is worshipped) is passed on to others. They know how to infect other people with their own serene happiness in their faith. Therefore, they suggest the *upaasanaa* (loving worship) of one name and one mantra for everybody.

Now, one man who does bhajan with a *daasya-bhaava* (feeling of being Bhagwan's servant) goes among bhaktas who have a *sakhee-bhaava* (feeling of being Bhagwan's lover). He said, 'Oh, dasya-bhava is very paltry. A *daasa* (servant) has to stay far from his Master. A wife clings to her husband's chest. The bhava of a lover is that of solid love.' This will make him give up the dasya-bhava, but how will the *madhura-bhaava* (feeling of being a lover) come into him? He will stray from his path of bhakti. This is why you should remain steadfast in your *nishthaa* (staunch faith).

There are mantras that can heat up the body in a few hours. Yes! The heat of the body will increase if you chant it. Ordinary people cannot understand this. This is nothing astonishing or imagined – it is something that has been observed. A person cannot do japa of certain mantras for more than half an hour at a time.

The best thing is that you should keep in mind that the Ishwara is everywhere, so what has been told to you is the main thing. What is to be done is to curtail you mana and block your *vritti* (mental inclinations). Only then will you get nishtha, isn't it? The mana will remain still when it stops running hither and thither.

If a *saadhaka* (seeker; spiritual aspirant) keeps changing his mantra, his Ishta, and his Guru, nishtha will not come into his mana. So, as far as possible, the Guru, the Ishta and the mantra should not be changed even if you have to make some nominal changes in the method of your *upaasanaa* (loving worship). This is why the Shastras have given the decision that there should be only one Guru, one Ishta and one mantra in upasana. And, this should be maintained all lifelong. Furthermore, if *jignaasaa* (wish to know) awakens in you, to know, understand, and experience some things about Bhagwan, you should associate with the *satpurusha* (Mahatmas who have realized the Satya – the Supreme Truth). Even in this, there is a *samhitaa* (rules of the subject matter in the Vedas), and a Samhita also for Gurus.

What is Samhita? The Guru tells you a mantra. However, you have to see that it is according to the Samhita of the Veda, in keeping with the Constitution of the Vedas. The Vedas are our Constitution, and they are *shaashvata* (eternal; applicable always and everywhere). If Satsang (spiritual discourses) takes you

away from the *samvidhaana* (Constitution; rules) of the Vedas, if the mantra takes you away from the Samvidhan of the Vedas, then it is not right.

I had awoken a mantra for removing the effect of a scorpion and snake bite. I had also awoken a mantra for removing the luster that comes to the body. There is a tribe called Binda. They are like the forest tribes and other backward tribes. They lived close to our village. They have amazing *mantra-tantra* (charms, rituals, incantations) that are awoken on the day of Diwali or during an eclipse. I tried to awaken the mantras and I was successful. In those days I had a lot of *vishvaasa* (staunch faith) in them. There was some *kriyaa* (ritual ceremony) and there was vishvas. Once the vishvas was broken the kriya achieved nothing.

The Ramcharitmanas says:

Naama prabhaava jaana hara girijaa,

saabara-mantra jaala je`hi sirajaa.

(Shivaji and Parvatiji know the power of the *naama* (Bhagwan's name). The Sabar mantra was created by Shivaji.)

The letters in the Sabar mantra are not coordinated, and they have no meaning. No japa needs to be done for this mantra. 'Shankarji's *kripaa* (compassion), Gauri-Parvati-Mahadev's *duhaai* (call for their help), Naina Jogini's duhai.' This is what they say. A Jogini (lady Yogi) called Naina had become siddha (attained supernatural powers). She has given *aashirvaada* (blessings) that whoever takes her name will be freed of their suffering. There are many mantras with her name in them. The name of Mansharam Aghori is also given in that mantra. The power of that mantra kills the enemy of the person who chants it. This faith is very common among these people. I know about these things, but there is nothing for me to get done by them. I know about the Aghori Sect, and I also know how they get siddhi from their *aghora saadhanaa* (effort for spiritual powers through their methods of Aghor). It is not a method that should be told to people. However, the point is that there is buddhi even in the *malina vidyaa* (the unclean knowledge and practices). There is a *vignaana* (acquired knowledge; science) even in that. A lot of courage is needed to undertake the rituals for their achievements. The

practice gives a push to the dormant shakti that induces the shakti to rise up. There is no scope for anyone who is weak in mind or body.

All right; there are mantras even in Vedanta. They make the *vritti* (mental inclination) *tadaakaara* (identify with the Atma). In Vedanta, the mantra has to be one that has the power to make known that, which is unknown. It should be a mantra that gives us Gnan about what cannot be known by the *drishti* (vision or any of the other senses), mana, or buddhi. Mantras like *Aham brahmaasmi* (I am the Brahman) are not meant for doing japa. It is not that a person picks up a *maalaa* (string of one hundred and eight beads) and starts to chant *'Aham brahmaasmi, aham brahmaasmi'!* People are ignorant about these things. They don't understand that not all mantras are suitable for japa. This mantra is meant for doing *vichaara* (reflection; giving serious thought to). It is the basis for deep reflection.

Just as there is a-b-c, *aham-brahma-asmi* are the three paragraphs of the a-b-c of Vedanta. They are not meant to be learnt by heart. What is the meaning of paragraph a, what is the meaning of paragraph b, and what is the meaning of paragraph c? For example O-u-m is Om, also in three parts.

In Vedanta, if someone pronounces Om with an extended sound, his vritti will turn from being *bahirmukhi* (facing outwards) to *antarmukha* (facing inwards). He will get *laya* (become merged into his Self). He will obtain the *kaarana-avasthaa* (the state of being the cause of the world; the world is the effect). His eyes will close, and the restlessness of his mana will be stilled. It will be similar to a state of sleep.

A person who does not have vairagya for the world should not do the japa of only Om, because that will result in his becoming merged into his Self; his Atma. A life of *tyaaga* (renunciation) is not natural for women.The female form is not suited for renunciation, although there are exceptions to this. One such example is Gargi. A female form has *dhaaranaa shakti* (the power to hold and preserve) and nurture. These are the characteristics of a mother. This is possible only for a female form. A male form does not have this capacity. This is why a mother's instinct is always to feed, wherever she goes.

Paramhansa Ramakrishna's wife was Sharada Ma. She looked after him with great devotion and love. I have met her disciple. I have seen her spend the whole night cooking, and in the morning she would feed me. I ate the food she cooked with great love. She was over ninety years old at that time, and could not see properly. When I went to meet her she made me sit beside her. She put a frying pan on the stove and made different kinds of fritters for me. She was like my mother.

A mother can do two things. If you give some money to a lady and tell her to keep it safely, she will do it impeccably. This is *dhaarana* (power to hold and preserve). The other task is to arrange for food. A lady can do this very well. Sharada Ma's disciple – also called Sharadamata – had also met Shri Udiya Babaji Maharaj at Ramghat.

I was telling you about Om. Mantras that make a person merge into the Self are not suitable from the *drishti* (view) of *bhaava* (feeling; love for Bhagwan), because the *dhyaana* (meditation) of Bhagwan's *leelaa* (play; sport) is lost by doing japa of these mantras. If you do the japa of Om and merge into your Self, you won't be able to meditate on Bhagwan's form and frolics. They are not suitable for Gnan either, because if you get merged in your Self, vichar also gets merged.

A person who has *poorna* (complete) vairagya, and wants to give up everything except the experience of the Paramatma is eligible for chanting Om. He can chant Om even when he goes for *bhikshaa* (food begged from householders, as prescribed for a Sanyasi who has taken the vows of renunciation). Om is also used for asking for bhiksha. A Sanyasi stands outside the house and calls out, 'Om'. The lady of the house hears it and understands that a Monk has come, and it is her duty to give him food.

Mantras have different powers.

Look; when this *srishti* (world) is made, there is a sound in its creation. No action is possible without a sound being created. Even if you move your finger, a subtle sound is created. We cannot hear it with our ears. The subtle sound is two hundred and fifty thousand times softer than the sound we can hear, but it goes

on. We cannot catch the subtle sound of the pulsation of the srishti, where the grade of the srishti is extremely *sookshma* (subtle; imperceptible)

These mantras correspond with different grades or levels. There are different mantras for the different *vaanee* (positions of speech). There are mantra of the Vaikhari vani, mantras of the Madhyama vani, mantras of the Pashyanti vani, and mantras of the Para vani. The mantra creates a disturbance in the shakti of the vani, and manifests the substance in it. This is called *spanda* – a pulsation. This shakti shakes the *srishti* (creation) in such a way that what we want emerges.

There is a dish called *meedaa* in Madhya Pradesh. *Be`sana* (gram flour) is roasted in *ghee* (rarified butter), and stirred constantly till cooked. It is a dry item, with no gravy. No water is added. The dry substance is made into different shapes that are attractive in appearance and also very tasty. The different shapes are created by the movement of the hand as it is being cooked.

The objects of the world are made by the movements of the shabdas. Originally, the *shabda* and *padaartha* (sound and matter) are one. Later they are seen as separate. The shabda is in the mouth and the *roopa* (appearance; form) is in the eye. So, actually the tongue and the hand have both originated from matter that is in a subtle form. Vibrations convert it into the tongue that speaks, the eye that sees, and the hand that catches. This is given in great detail in the Bhagwat.

Sa e`sha jeevo vivaraprasootih praane`na ghoshe`na guhaam pravishtah,

manomayam sookshmamupe`tya roopam maatraa svaro varna iti sthavishtah.

(Shrimad Bhagwat Mahapurana 11. 12. 17)

(The Paramatma, who is described as *paroksha* – unseen – is *aparoksha-pratyaksha* – experienced by direct person experience. He gives life, existence and energy. He first comes as the *paraa-vaanee* that is the form of the *anaahata naada* – a sutble sound in the prana. He enters the Mooladhara Chakra at the base of the spine, and becomes the Pashyanti Vani in the Manipurak Chakra at the naval, becoming the subtle swarup of the mana. Then He comes into the

Vishuddha Chakra in the throat as the Madhyama vani, and then He manifests as the Vaikhari vani that is heard.)

Sound begins in a *sookshma* (subtle) form and turns into a *sthoola* (gross; apparent) form; sound has a *krama* (sequence) that changes it from the subtle to the gross.

I am explaining the vignan of mantras.

Now, what do we need a mantra for? Meaning, what kind of a mantra do we need for our heart, our eyes, and our brain? What kind of a mantra do we need if we want to get a *darshana* (vision) of Rama? What kind of a mantra do we need if we want to get a darshan of Krishna? What kind to attract wealth? What kind to subdue an enemy?

For achieving all these, there are only these sounds. The sound that is uttered effects not only the *vyashti shareera* (the body of the individual) but also the *samashti* (the collective, entirety), because words are not meant only for individuals. Words are spoken in America and come into our radio without any wire. We listen to the news from London, Russia, China, etc. Are the words carried by wires? That means, the shabda becomes *vyaapaka* (all-pervading), and our radio has the power to catch the sounds. Therefore, the words we speak affect the whole of creation. If you give a *gaalee* (use abusive language) to someone, it is not just that person who gets the abuse; others also get it. That means, if we abuse one person we abuse everybody; furthermore, we abuse ourselves as well, since it also comes into our ears. We should remember that our abuses are not limited to our enemy – they touch the whole world including ourselves.

So, the vignan of mantras is that if a person becomes *siddha* (obtains mastery over a mantra) he can change the world. People don't know how great the siddhi is. Now, look, my brother, only Harishchandra can tell you about his own experience of a mantra. One day he told me, 'I want a mantra that has great power.' I gave him a mantra. I had told him to chant it over a number of days, but he became distressed in just one day! He chanted it for one hour, and then he

said, 'I cannot endure it.' I told him, 'leave it. The *dhaatu* (primary substance) of your body is weak.' That means, a mantra's connection is not only with the mental strength, it also has a connection with the body. A mantra can create great upheaval.

Kundalinee jaagarana (awakening the Kundalini, also called the Serpent Power) brings redness into the eyes. It brings a *masti* (unrestrained joyfulness). All this is achieved by mantras. There is a natural power in shabdas, and the instrument of connecting it is here, the instrument of hearing is here. The body has only the instrument of uttering it and hearing it. The shakti of the shabda works in the whole srishti. That is why it will catch Rama and bring Him. It will catch Krishna and bring Him before you.

I had a book read out to me since it was in English. It was a large book called 'The Serpent Power'. It showed that the English people also have great faith in the mantra shakti. This book is about the awakening of the Kundalini Shakti.

I will tell you of an incident. One man had a desire to get five thousand rupees. It was not in his fate to get it. He did not have the *paurusha* (enterprise) to earn it. He had no business. What he wanted is that the mantra should show its power and get him the money. He began to do the *mantra-saadhanaa* (the effort to fulfill his desire through the power of a mantra) at night. He completed the quantity of japa that was stipulated in the *anushthaana* (ritual). The day the anushthana was completed his young son went out of the house and was run over by a car. The man driving the car was a decent man. He stopped the car and got out to see how badly the child was hurt. He saw that the boy had been killed. Nobody was around. The man put five thousand rupees in the pocket of the child and drove away.

After some time there was an outcry. 'The child is dead! He has been hit by a car and he is dead!' The father came out and picked up his little son. He found the money in the child's pocket. He began to weep. 'I have done a great *aparaadha* (offence; sin). Now I want to get my son back; I don't want the money.' He sat down with the body of the child beside him, and began another anushthana of the same mantra, with a *sakaama bhaava* (a desire to obtain the fruit). The first

anushthana had also been done with a sakama bhava, with a desire to get five thousand rupees.

What happened is that the *kriyaa-shakti* (activating power) of the mantra made the body of the child stand up. There was no life in it, and no consciousness. There are some things that get up, sit, and move by mantra-shakti. The man now felt afraid that some *bhoota-pre`ta* (ghost-spirit) may come into the body. He said, 'He` Bhagwan! What is this?'

I am telling you about the *chamatkaara* (unnatural phenomenon; miraculous happenings) to explain how mantras have power. There are *malina* (base; unclean) mantras, and there are *nirmala* (pure; unsullied) mantras. They manifest their own powers. There are mantras of *bhoota, bhairava,* and *saakanee-daakinee* and other demonic powers as well. That means the mantras should be in keeping with what a person wants.

My mother's sister had become a Sanyasini (lady Monk). I stayed with her when I was a child. Her Guruji was also a lady. Her name was Prempuri. She used to do *jantar-mantar* (cast spells in a ceremony) for people. My aunt did not know anything – she was a simple and pious lady, like my mother, but her Guruji was very accomplished. She used unclean substances in her spells for bringing victory over an enemy, winning a legal dispute, etc.

What I want to say is that we should never forget that there is shakti in shabda. A mantra does great *kalyaana* (spiritual good fortune), so even if you don't know the meaning or feeling behind the mantra it will give its fruit if you go on repeating it. These days, people read books at their own whim. They do not take the guidance of a knowledgeable Mahatma. They read the Khandan-khanda-khadya, but they know nothing about the Horachakra (Birth Chart; astrology).

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Question: Can new mantras be created?

Maharajshri: No. No new mantras can be created. If there is a great *siddha* (enlightened Mahatma with spiritual power) he does not create them. His speech

comes naturally. The *vaakya-rachanaa* (creation of sentences) spoken by him becomes a mantra.

: 2 :

It is the method of our Advaita (principle of non-duality) Vedanta that there is no Yagna (a ritual where oblations are offered into the sacred fire), no *bhakti* (loving devotion; adoration of Bhagwan), and no Yoga (connecting the 'I' to the Atma) that cannot be linked to the Advaita principle. These mantras also make the *hridaya* (heart) *nirmala* (pure).

There are mantras by which *raaga-dve`sha* (worldly attachments-hatred) do not arise in the *chitta* (mental inclinations). If, after raaga-dvesha have been quieted, a *jignasaa* (wish for knowledge) arises, a person can get the *saakshaatkaara* (direct personal experience, but not through the senses) of the Advaita Tattva (the essence that is the non-dual Brahman, not separate from the Atma). It will happen within minutes if a person gets the *bodha* (comprehensive understanding) that only the one Sacchidananda (Sat = pure existence, Chit = pure consciousness, Anand = pure joy, meaning the essence of the Brahman) exists, in which there is no friend and no foe, no good and no bad, no *paapa* (sin) and no *punya* (spiritual merit won by good deeds), no inside and no outside, no *kaarana* (cause) and no *kaarya* (effect). We try to come to this decision through a mantra, and if a person's antahkarana becomes *aaroodha* (ensconced) in the meaning of the mantra, and if he gets jignasa – jignasa is needed even after the antahkarana gets ensconced in the meaning of the mantra – he progresses on his path; but, *agnaana* (ignorance about the essence of the Brahman) remains. If the person feels a great anguish for Gnan – like the intense pain of childbirth – it will bear fruit in just a minute!

And I can do this. I am not talking about other people – I am sitting here, before you, and telling you that I can do this. However, the state that comes prior to this has to be reached by you; and a person's mana is not stable enough to attain this state.

A person says, 'I don't want *saamya* (equality of outlook; impartiality). I want Krishna.' There is a big difference in wanting Krishna and wanting *samataa* (equality of outlook towards everything). Tattvagnan rises in an antahkarana that is *sama* (perfectly balanced), and the person has jignasa. 'Let whatever happens

in the world happen – there is no gain or loss for me. I have given up the world. For me, all things are like objects I have thrown away. It may be an *aakaara* (form) in the Sat, a *sfoornaa* (pulsation) in the Chit, or *ullaasa* (delight) in the Anand of my *svaroopa* (essence; true Self). It may be a *vivarta* (variable) in the Sat, a *prateeti* (perception) in the Chit, or radiance in Anand. When *samatva* (equality of outlook) comes, that is called samya.

There is a wonderful description of this in the *upaasanaa grantha* (the books of upasana), but it is not printed in books; it is seen in the antahkarana of the *anubhava* (direct personal experience) of Mahatmas. It is seen; it is not written. The effulgence of samya is such that Rama and Krishna become one in the *niraakaara* (the formless Brahman) and the *saakaara* (the Ishwara with form). Its meaning, its experience, is to be *che`tana* (consciousness). It is to be *prakaasha* (the effulgence of knowledge).

So, the mantra started giving a darshan of its meaning, in its own effulgence. The meaning of anubhav is that if you do a japa of Krishna, the meaning of the word 'Krishna' is the s*aanvaraa* (dark complexioned), *salonaa* (attractive), Vrajarajakumar – the Prince of Vraja. If you begin to get the darshan of this beautiful Shri Krishna wearing the *peetaambara* (yellow stole) and holding His flute, as soon as you begin to do the japa of a Krishna-mantra, the mantra is awoken.

Artha (the meaning) does not mean, 'what is the meaning of a *ghadaa* (pot)?' and the answer is 'a kalasha'. When one word is used to explain another that is not the artha of a mantra. The artha of a mantra is the solid substance. Substance is the artha of a mantra, not a synonym. So, when a mantra begins to give a darshan of its artha, it is said that the mantra has become *chaitanya* (having consciousness; become alive). Even if there is no *rasaasvaadana* (savoring the pleasure), if the mantra is uttered properly you can take it that the machine has started. Now, its fundamental substance is within. It will start coming out of the factory steadily.

Narayana! Yogis come to distract disciples to whom we give mantras. They say, 'Oh, you are doing something very elementary! You mana has not become

e`kaagra (single-pointed; focused). What will it achieve to just go on uttering a mantra? Come, I will make your mana ekagra. Do a little *praanaayaama* (Yogic breath-control exercises), do a little *dhyaana* (meditation), and do a little *dhaaranaa* (holding something in mind).'

This is an insult of the mantra. The uttering of the mantra means the activating of the factory of the mantra. The matter out of which the form and appearance are created was already in your heart. Now, the face and form appear before you – take Krishna, Krishna, Krishna, Krishna! A thousand Krishnas are formed by the mantra and placed before you. That mantra can bring out a thousand Krishnas. In fact, it is often said' your mana will do the work if you have *shraddhaa* (faith).' To say this is to enhance your own *mahimaa* (glory). It means that your mantra will do the work provided you have shraddha. The faith is not on the mantra; it is on yourself. The most superior mantra is the one that for which we are convinced that it will do its work whether we have shraddha or not! It is the greatest shraddha to feel, 'it is not my shraddha that does the work, it is the power of the mantra.'

The Gayatri Mantra is a Veda-mantra. It is a *paramparaa* (tradition) that they believe that no Devta (presiding deity; divine power) exists anywhere. There is no *loka* (realm) – no Indra-loka, no Swarga-loka, no Brahma-loka. When we utter a mantra a Devta is created along with the words of the mantra. This is a Vedic principle, you know.

For example, if someone does a thousand Yagnas, and Indra's name is uttered in each of them, a thousand Indras will manifest and accept the *aahuti* (oblations offered into the sacred fire) simultaneously. The thousand Indras don't come from Swarga; they are created by the thousand mantras in the places where the mantra is uttered. Now, if the mantras are uttered in a faulty manner, it will not result in deformed Indras manifesting! Therefore, it is essential that mantras are enunciated meticulously.

The Gayatri mantra manifests its meaning. It is of many kinds. The Gayatri from the viewpoint of *adhidaiva* (pertaining to the divine), the Gayatri from the viewpoint of the *adhyaatma* (pertaining to spirituality), and the Gayatri from the

viewpoint of the *adhibhoota* (pertaining to gross matter; everything made of the *pancha-bhootas*, meaning, the five elements of earth, water, fire, air and space). To manifest everything as the form of the Ishwara, to manifest Gayatri Devi in the form of the Ishwara, and to manifest *savitaa de`va* (Savita Devta – the Surya Bhagwan – who is expounded by the Gayatri Mantra). The Gayatri can do anything, from making us obtain the Ishwara, give us the darshan of a Devta, give siddhi, and purify the antahkarana.

The problem is, no one mantra can be right for everybody. *Mantra* means, *gupta bhaashaa* (a secret talk; secret words). A mantra becomes useless if its privacy is lost. Then, *deekshaa* (formal initiation of a mantra) has to be done again. The rule is if you tell someone that this is the mantra your Guru has given you, you have to take diksha from your Guru once again. Or else, you have to do a *sanskaara* (a ritual that gives s subtle impression), and keep it a secret. This is *tantra* (a mystical formula), you know. Tantra means a technique. The technique gives the success. It is the only method.

One substance has to be separated. If aluminum has to be separated from the earth, the person must know the process and quantity of the chemicals etc. Aluminum will not be obtained if there is any mistake in the process. There is a technique for manifesting a Devta, and this is called the *tantra-vidyaa.* Look, the call of a koel is different from the caw of a crow. Dogs have different barks. Similarly, a mantra makes its own machine. It creates the machine from which it is spoken. For example, the water in a pond gets covered by a green film of scum. I am giving a rustic example. If a stone is thrown in it, the scum parts and the water underneath is seen.

You can take it that the shabda is like a stone. When it is thrown in the pond of the antahkarana, a small portion of the scum that hides the limpid water is pushed towards the edges. If thrown repeatedly, the scum is pushed to the edges completely; it does not come into the center. So, the shabda (words) of a mantra are thrown into the antahkarana to cleanse it.

Actually the dhyana of the Ishta is an independent *saadhana* (method) for obtaining *siddhi* (successful accomplishment). Not only that, Dharma (instituted

religion) is also an independent sadhan for Ishta-siddhi, and so is the mantra. Furthermore, the three can be combined as one sadhan. When the sadhan is *saape`ksha* (with a desire for some fruit) the person forgets the *stara* (level). In this, it is necessary to be *nishchinta* (free of concerns) when you sit for japa. Tell the world, 'stay in your place. I am going to the Durbar of Bhagwan. Suppose He doesn't want to send me back? If He tells me to stay there, will I obey Him or will I ask Him to send me back?

When I go to Bhagwan I will do what He wants, not what I want. I will come back if He sends me back, and stay there if He keeps me. I have no dvesha for the world, but neither do I have so much raaga for it that I will return even if Bhagwan tells me not to go back.' In the language of the Yoga Shastra, this is called *prayatna-shaithilya* (a weakening of worldly effort).

When you sit for *bhajana* (loving meditation of Bhagwan) you should let go of all thoughts, like going to the office, or doing some other worldly activity. It does not matter if your dhyana is broken in ten minutes. When you sit again, and get the feeling, 'I am *apavitra* (impure), I am *ayogya* (incompetent)', it will prick you. You will feel, 'I am not in a state fit to meet my Beloved.' Won't a lady feel, 'I am in my monthly impure state; how can I touch Guruji's feet?' Similarly, when a person's mana is impure he will hesitate to touch the Paramatma.

You should do *chintana* (think deeply) about your *pavitrataa* (purity). 'I am *pavitra* (pure). I am absolutely fit to be one with the Paramatma. Rukmini had said, 'Krishna, if You are worthy, I am also worthy.' You can see this in the Bhagwat. In it you will see that Rukmini has said, 'I have as many virtues as You have.'

Kaa tvaa mukunda mahatee kulasheelaroopavidyaavayodravinadhaamabhiraatmaatulyam,

dheeraa patim kulavatee na vrineeta kanyaa kaale` nrisimha naraloka manoabhiraamam.

(Bhagwat 10. 52. 38)

‘I choose You because You are my equal in beauty, wealth, radiance, virtuous conduct, and noble lineage – a*atmatulyam.*I have seen that You are my equal. I am no *kaaminee* (amorous woman). I am *dheera* (steadfast).’ It is also written, ‘I am a dheera *naayikaa* (a heroine who is steadfast). *Dheeraa patim kulavatee* – my lineage is better than Yours.’

Thus, the feeling of *heenataa* (being inferior) becomes an obstacle. ‘Oh, how can I meet Him? How can I hold Him close to my heart?’ This is a thought that becomes a hindrance.

Now, what should you do if you have a feeling of being unworthy? There are many *niyama* (rules; self-imposed disciplines) about pavitrata. For example, the Kundalini Shakti is within, and its *prakaasha* (effulgence; brightness) and shakti radiate all round. Your *vyaktitva* (personality) is being immersed in it. A stream of light flows from the Surya (sun), and you are enfolded in it. The *panchaamrita* (a compound of five pure substances) that is poured over your Ishtadev Shankarji, is coming down on your body. Thus, some method is used to remove the feeling of being too unworthy to meet Bhagwan.

And then, this mantra is not chosen by you at whim. It raises your level minute by minute. It is not that a person does this all his life.

There was one Dandi Swami (the highest grade of a Sanyasi) who used to say that you are not qualified to sit for *poojaa* (ritual worship) until you practice the proper methods of washing your hands and bathing for six to eight years. Narayana! If twenty five years are spent on adorning yourself, meaning, in purifying your antahkarana, your youth will pass away in preparing to meet you beloved!

Yauvana umara safala kara bauree,

dhyaana saba tyaaga-tyaaga,

lalita kishori lutanavaa,

preetama ke` sanga laaga-laaga.

(Make good use of your youth you foolish woman! Give up dhyana etc. Lalit Kishori tells you to just get attached to your Beloved!)

If you say, 'I will get Brahmagnan after doing sadhana for fifty years,' that is destroying your own worth. All right; after this you have to think about whether your Ishtadev is outside, or in a crowded meeting place, or in an open field. You will have to meet Him in an appropriate manner. If you have to meet Him in a crowded place you have to be very restrained. It is not that you can indulge your impulse because He is your *pati* (husband). If you meet Him in private, in a room where there is nobody but the two of you, it is different. The experience of union will happen only in privacy. A husband and wife unite when they are alone. This is His *leelaa* (play).

Now, see – a stream of Gnan emerges from the Guru. First knowledge comes, and then the *pyaaraa* (Beloved). *Pyaara* (love) is not given in darkness (ignorance). The knowledge that is meant to be given to others does not remain *aadhyaatmika* (pertaining to the spiritual); it becomes *saamaajika* (for the society; common). That means, if I am asked something about Brahmagnan, the intention of the person who asks is not basically to understand; it is to grasp enough to talk about it to others. He wants to show off his great knowledge! He will not absorb it fully if his primary purpose is to impress others, rather than obtain the knowledge for his own satisfaction. He will either repeat the words he has heard, or he will add some comments that will confuse the issue. Therefore, a person can give a proper explanation of the things he has himself experienced. Mistakes are made when someone tries to explain something that has not been fully understood and absorbed.

A mantra is always for revealing some *aadhidaivika* (pertaining to the divine) shakti. The adhidaivik shakti spreads when it is revealed. See one more point – the purpose of a mantra is to enhance the shakti of the mana. The matter that is limited to our mana will uplift it. The matter that is told to people will spread on all sides. It will not be active in your mana. It will be active in the mana of those who hear it.

That means, if the matter does its work internally, it will not be restricted by external factors. The obstacles that come in the outside world will not affect it, if it is contained within. For example, if the water of the tap splashes in all directions, it will not fill the pot for a long time.

Thus, Narayana! The mantra's shakti is meant to develop our mana. If it is scattered its effect is lost. This is why people who give public *upade`sha* (teachings) – whose purpose is to promote their own philosophy – are generally unable to develop their own mana. They can only give people a superficial Gnan of the greatness of the subject matter.

Once, the President of the Naval Prema Sabha took me to the Gauri-Shankar Mandir to give a *pravachana* (spiritual discourse). He praised me lavishly in his welcome speech. When I started the pravachan he went off to the market place for tea. He came back just before the conclusion, and gave thanksgiving speech in which he lavishly praised the talk I had given! His task was done, and the session of the Naval Prema Sabha was done.

It is a separate matter to promote a doctrine or increase your following, and a separate matter altogether to do *shravana-manana* (listen to a spiritual discourse and grasp its purport – reflect upon what you have heard and understood) to quench your own thirst for knowledge, and ease the pain in your heart. The latter is a branch of *svaadhyaaya* (studying the Shastras to understand the nature of the Atma and the Brahman). The svadhaya that entails reading the Shatras is a branch of Dharma, not of Vedanta.

The svadhaya of Vedanta is when a person has *jignaasaa* (a wish to know the Brahman), and be an *arthee* (obtain the fruit of that knowledge), and then do shravan. Two points are given in this – the person should have the ability to grasp the meaning, and he should also have the desire to obtain the knowledge.

There are scientists, High Court Judges, and other highly intelligent people who have the ability to grasp the Gnan of Vedanta, but they don't have the desire for Brahmagnan. Furthermore, those who are not *vive`kee* (able to discriminate

between the eternal Satya that is pure existence, and the transient world – the asat) do have a desire for Brahmagnan, but they lack the ability to grasp it.

So, wanting Brahmagnan, and having the capacity to understand the subject, are both needed. Wealthy businessmen think that just as they understand money matters they can also have Brahmagnan in their pocket! This is presumptuousness! Then they talk about their age and say, 'We have done Satsang (listened to spiritual discourses) for so many years!' They speak about the Mahatmas they have met. Oh, they don't want the Atma-Paramatma! of what use is it to meet great Mahatmas and do Satsang for so many years, and read so many books, if you have not evolved spiritually?

It is like this – an incompetent person can't climb even a small tree. He is sure to fall if he tries to climb a palm tree! Therefore, a person who does not have the capacity to restrain his senses and make them *antarmukha* (facing inwards) will fail if he tries to obtain Gnan about the Atma within. He does not even have the capacity to control his senses, and he aspires to apply his *indriya-shakti* (the power of his senses) to the *pratyagaatmaa* (the Atma within)! He cannot let go of the gross external – how can he apply his mind to the subtle internal world?

Therefore, listening to Satsang gives *punya sanskaara* (subtle subconscious impressions that give spiritual merit). You accept this. You hear something that is good, and a good impression is created in your mana. You get the idea that this is something worth understanding. However, the purpose of people who distribute leaflets and put up loud-speakers for their discourses on Vedanta is generally to convince the public that it is good to become a follower of this speaker.

Look – there should be no feeling of *heenataa* (inferiority; lacking) in you, that you are unworthy, for whatever reason. Fold your hands before Bhagwan and say, '*paapoaham paapakarmaaham* – I am a *paapee* (sinner). I do paapa.' After saying this, invoke the feeling that all your sins are removed, once you accept them before Bhagwan. It is of no use to accept them before Bhagwan if the feeling of being absolved does not arise. So, immediately after saying '*aham paapee, paapoaham',* the vritti should arise, *'nishpaapoaham* – I am free of paapa.'

A person who goes on feeling that he is a paapi all his life is not an *adhikaaree* (eligible person) for sadhana. If a person takes the name of Bhagwan once, and still feels his paapa is not destroyed, it is showing contempt for Bhagwan's *naama* (name). Such a person cannot progress on the path of sadhana. His spiritual state will remain unchanged all lifelong. It will be like *'mein moorakha khala kaamee* (I am a fool, I am base, filled with desire)'. His holding on to the feeling of being a paapi is so strong that he does not believe that the power of Bhagwan's name, leela, Guru, or mantra is powerful enough to destroy it. So, the feeling of heenata must be destroyed.

Goswami Tulsidasji says,

Keejai mohi jama jaachanaa mahin.

(Make me such that I become the personification of Hell.)

The meaning of this is, 'when I uttered this prayer to Bhagwan, He said at once, "No, My child, no! You are fit for Me to embrace!"'

Look, when someone tells me, 'I will sit on the floor', I tell him to sit on a chair. Thus when someone sits at a low level before Bhagwan and prays to Him, He is very cultured, and He tries to make them sit at His own level.

So, there should be no feeling of heenata. The inner Kubja-shakti always moves in a zigzag manner, never in a straight line. Bhagwan straightens even this. Your *chintana* (meditation; reflections) should be that an immense power, brilliant effulgence is manifesting from the Kundalini Shakti and pervading every nerve in your body. This is the feeling that you should evoke. This will make you let go of the tendency to remember you *karma* (deeds), and your Atma-Shakti will manifest.

A stream of the *amrita* (elixir that bestows immortality) is falling from the Surya (sun). A *saattvika* (of the Sattva guna, the lofty tendency that gives right thinking and peace) stream of *gangaajala* (water of the holy Ganga) is falling from the *moorti* (image) of Bhagwan Shankar. It is drenching you within and without. This is the chintan of your *pavitrataa* (purity) that removes heenata. When a lady goes

to meet her beloved, she cleans herself and dresses nicely. She is careful that there is no unpleasant bodily odor. In the same way, we have to make ourselves *nishpaapa* (without paapa) when we go to meet the Paramatma. This is the first introduction.

Now, suppose Bhagwan keeps you with Him? You had gone secretly to meet Him for an hour or half an hour, but your generous Beloved tells you to, 'Stay with Me forever. Don't go back to your home.' So, you should tell yourself that you are going to Him forever. 'May all on this earth be happy. I am going away to Bhagwan. If I don't return, it will not affect anyone because there is no important work for which I have to come back.'

In this world, not everything that is real is actually real. It is embedded as real in your mana through constant, persistent repetition. Even the things we Mahatmas try to instill into your mana are done by telling you about them again and again. Listening to Satsang regularly gives *dridha nishtha* (staunch faith) in Mahatmas, otherwise, where is Swarga (Heaven) and where is Narak (Hell)? Who has seen them? Oh, we believe in them because we have heard so much about them. This is why the state of sadhana is achieved by listening to words again and again.

When you repeat with a *kriyaa* (action) there is more of *vikshe`pa* (disturbance; scattering), but vikshep is less when you repeat with words. If you repeat with a *bhaava* (feeling of love and reverence) it is very enjoyable. You will find it so pleasant that there will be no need to make yourself repeat it. What is this? If something has to be stated again and again, there is surely some doubt, or *asatya* (falsity) in it. *'Raamo dvirnaabhihbaashate`'* – Ramaji says something just once. He has no need to repeat Himself.

The Ishwara cannot be the Ishwara if there is no *naastikya* (not believing in an Ishwara; atheism) in Him. Meaning, if He sees some other as the Ishwara, He becomes a lesser Ishwara. So, this nastikya of the Ishwara is accepted as the Buddha Avatar. The part of the Ishwara that is *naastika* (atheist) has come as Buddha. That means, that is also in keeping with vignan. It is *taattvika* (the same Tattva as the Atma).

Very well; after this, if the *aasana* (Yogic posture) remains unchanged it is very good. If you are in your own home, the place where you meditate should be fixed. You should sit in the same place every day to do your mala or dhyana, and the place should be *pavitra* (pure). That means, it should not be where you eat and drink and sleep. It is best is a place is kept exclusively for bhajan.

If bhajan is done every day at the same time, in the same place, the mana becomes focused at once. It says, 'this place and this time is for no other activity.' The cloth you wear and the mat on which you sit should also be pavitra. It is possible that the influence of another person's mat or cloth is not conducive to your sadhana. The cloth and mat should not be burnt. It is better if the cloth is not stitched, since an unstitched cloth washes better.

To tell the truth, even the *granthi* (imagined knot) of the chitta is not accepted in Vedanta. Nor is the granthi of the *chotee* (tuft of longer hair at the crown of the head worn by Brahmin men) or the *janeu* (sacred thread). There should be a total lack of interest in any kind of granthi or tie; it should be that we don't like any kind of granthi at all. That means, the emotional knot for an enemy and friend, etc.

A *vaimukhya* (turning away) from granthis of all kinds is helpful in making us turn away from the *chijjada-granthi* (the knot that ties the consciousness to the inert matter that is the body). There are other granthis, like the knot that ties a husband and wife to each other. This knot is not there in the Vanaprastha Ashram (the stage of life when middle-aged people withdraw from worldly matters and turn towards spirituality), but the husband and wife stay together. In Sanyas (when one or both take the vows of renunciation) they are no longer together.

All right, when we know that there is something that we will have to let go of in this very life, we don't get *aasakti* (strong attachment) for it. Unless he is a hypocrite, a man can get a building made with great zeal and care, and live in it. He spent ten years getting it constructed just the way he wanted it. Then, as soon as he gets the thought that he has to leave it within twenty-five years, he gets the thought that the house should last for several hundred years for his future generations. What will the design of houses be hundreds of years later? How

large will the houses of the future be? You don't like the house made by your father. You say the windows are too small and there is too little light and air. It is absolutely wrong to think that your son will like the house you make. If he has the ability he will make his own house.

When a man has the resolve to give up things in future he is free of asakti in the present. Therefore, the idea of becoming a Sanyasi is not for becoming *sukhi* (happy) when you become a Sanyasi. The fact is, the present of a person who has resolved to be a Sanyasi in future becomes free of the worldly attachments ordinary people have. The purpose of this resolve is to make a person sukhi in the present tense.

Very well then, the place for doing bhajan should be pure, the mat on which you sit should be pure, the body should be pure, and the clothes you wear should also be pure. Furthermore, bhajan should be done at a fixed time every day. Now, the *aasana* (Yogic posture) in which you sit should also be fixed. This is very helpful in cultivating nishtha. It is not that you sit in just any manner.

After doing bhajan for fifty years, Kabir Sahib found out that –

Sovata baithata pade`utaane`, kahe`kabeera hum vahee thikaane`.

(Sleeping or sitting or just lying around – Kabir says, 'I am in the same place; in Him.)

And you have found this today! So Kabir Sahib's fifty years were wasted, isn't it? You got this state today, while it took Kabir Sahib years to understand this. So, in the asanas, the *siddhasana, swastikasana* and *padmasana* are easy postures. People who dismiss the importance of the asana don't progress in their *saadhana* (method). They want to exploit the indolence of people and become their Guru!

: 3 :

I was telling you about asanas yesterday. Look; if a person can sit in an asana for three hours without blinking he will go into a Samadhi (state of deep meditation). Shri Udiya Babaji Maharaj used to tell us this. I am very vigilant that if I take Baba's name; it means it is absolutely authentic.

In my opinion it is all right if the garment you wear while doing dhyana is washed daily. If you put away the garment you use every day, the sanskara of even air and dust cling to. A silk garment, however, does not absorb these sanskaras, so it can be kept away and used again without washing, but it should not be taken out of the room where you do your *poojaa* (worship). It should be cleaned periodically. A woolen garment becomes clean by just shaking in the air, but cotton should be washed.

The method of dhyana done by Shri Krishna is described in the Bhagwat. He woke before sunrise and did the *pancha pavitra* – purified the five, meaning He washed his two hands, two feet and face – and sat for dhyana.

If a person does not need to pass stool and urine, it is all right; otherwise, he should certainly relieve himself before sitting for dhyana. If he doesn't, his need for going to the toilet will interfere with his dhyana. The mana gets scattered if hectic worldly activity done early morning. So, dhyana should be done in the morning first, then the bath and dressing up, etc. There is no need to make the mana restless first thing in the morning.

One man sat to do dhyana, and he noticed some object worth ten thousand rupees lying on the ground on the other side of the road outside. He kept shutting his eyes to do dhyana, but they kept opening because of his curiosity as to whether the object was still there or not. When some precious belongings are scattered in the world outside, a person finds it difficult to do dhyana. He keeps thinking about the things he is attached to, like relatives, wealth, work, etc. Thus, the weaker your attachments to external objects, the better will your dhyana be.

It is proper to make your sons competent to manage your worldly affairs and then leave things to them. You may worry about their ability to cope, for a few days,

but when they take up their responsibilities and say, 'Pitaji (father), why do you worry?' your mana will not be engrossed in them.

So, the method of making the chitta quiet is to weaken your attachment to, and attraction for, the external objects. The more detached you are, the more your chitta will be settled in its *svaroopa* (essence; intrinsic nature). What is the need to go to your neighbor's house? Generally, there are just two reasons for you to leave your own home and go to someone else's home. Either there is some discomfort in your own home, or else there is some pleasure in the other's home that is not available at your own home. It is the mana that wavers.

If a girl spends a lot of time at the house of her friend, you can take it that she gets some pleasure there which is not available at her own house. It could be that a friend of her friend comes there to meet her. This is certainly one possibility. Why do you go there again and again? What is so enjoyable over there? So, the discomfort at your house or the entertainment at the other house scatters the chitta. If you let go of both the discomfort and the entertainment, you have no need to go anywhere.

'I am ready to let go of what you can take from me by force.' If that is your attitude what *dukha* (suffering) can the Income Tax Department, or the Government, inflict on you? They may take your *shareera* (body) to jail. 'Very good; it will be my *tapasyaa* (penance; austerity).' Dukha is felt by people who are not prepared for it. You don't even have to ask for bhiksha in jail! If the *roti* (thin unleavened bread) is not good, you can eat less. Eat just enough to stay alive.

Narayana! It is possible to sit within only when the attractions, asakti, and relationships with worldly objects are weakened. The fewer the attachments, the better you can sit within your Self.

One day I had a dream. In the dream I went to get the *darshana* (see a revered object) of a Mahatma. Vipin Babu was with me. I won't tell you the name of the Mahatma! So, in my dream I had a discussion with the Mahatma. I told him that that, which is called a Samadhi does not exist. People feel they have gone into a Samadhi, but it is actually a state of *sushupti* (deep sleep) born out of practice.

Maharaj, the Mahatma got angry with me! He first used bad language to abuse me, and then he threw me on the ground and tried to throttle me. All this happened in my dream. I went into a Samadhi. First I experienced great anand, and after that my chitta became quiet.

Then, when the Samadhi broke (still in the dream) the Mahatma asked. 'Did you go into a Samadhi?' I told him, 'No. At first there was anand, like a dream, and then there was *abhaana* (absence of awareness) of the sushupti state. Then, what is the Samadhi? You pressed a nerve in my throat – where is the Samadhi in this?'

Look, if you are in the *jaagrita avasthaa* (waking state), and through practice you achieve the dhyana of sushupti, that is called a Samadhi. And, if you create a new dream and become immersed in it, and forget your jagrita state – this is what happens in a *svapna* (dream). In a dream we forget the world of the waking state and become immersed in the scenes of the dream.

So, if you forget your jagrita state and become immersed in a day-dream, you can create a scene of the Ishwara. That is called Goloka (the divine realm of Shri Krishna), or Vaikuntha (the divine realm of Vishnu Bhagwan). You can get the darshan of Shri Krishna. The *chitta-vritti* (mental inclination) supported by the Ishwara in a dream is called *leelaanubhooti* (the experience of Bhagwan's play, His leela). All awareness of the external world should disappear. Sushupti born from practice is called Samadhi, and the Samadhi created by Prakriti (Nature) is called sushupti. Prakriti's Samadhi is a state of deep sleep, and the state that is like the deep sleep created by practice, is Samadhi.

Now, if an *aalambana* (supporting factor) is needed for this, the best alamban will be the shabda. Shabda gives a push that induces a form to be created in the mana. For us, there is nothing else, except the *sacchidaanandaghana* (filled with Sacchidananda) Brahman. In that, when something special is created, it is only through our mental *re`khaa* (lines; an image). You can stamp the mark of a sign, or a snake, or Bhagwan on gold, but it is all Sacchidananda. There is no difference in the original substance, in the basic matter. However, we make a *she`shashaayee* (Bhagwan Vishnu reclining on the coiled serpent Shesha), but it is

done through a mental image, and the plate of food we prepare to offer Him is also made of mental rekhas when we do dhyana.

There is only one *dhaatu* (primary substance) – the Sacchidananda – in which the forms of Narayana and Shesha Bhagwan and the plate of food are etched. All the lines that create these forms are mental, so when we want, we can create mental lines in the Sacchidananda, so that the *saakshaata* (incarnate) Bhagwan Himself manifests. And, even where no lines are created, the *upaadaana* (raw material) is the same Sacchidananda Brahman.

You can make *laya* (merging) by using shabda. This is also a method, that the *prithivee* (earth) merges into *jala* (water), jala merges into *agni* (fire), agni merges into *vaayu* (air), and vayu merges into the *aakaaska* (space) in a *krama* (serial order, step by step).

Actually, nothing is produced by a krama. Whether a picture of fire was etched on the gold first, or a picture of the sea was etched first, gold remains gold. So, whether you create a picture of the sea first or of fire first, or a scene of trees swaying in a storm first – what is the sea? You can make your mana the picture. This is like a film that you can see again and again. You experience it again and again. Look at it carefully. The man you see seems to be moving. Similarly, your mana sees a film on the screen of Sacchidananda. There is complete freedom in this – you can see Sitaji, you can see Rama, a bow and a quiver of arrows, Lakshman and Hanuman. You have absolute independence to see what you want. The only obstacle is that you are not able to let go of the worldly things for which you have *vaasanaa* (avid desire). The vasanas that fill your mana are difficult to let go of.

Now, I will tell you its secret. It is not known to everybody. The secret is that if any *drishya* (something that is seen or perceived) is held steady in the mind for two minutes, the drishya disappears. Only the *drashtaa* (one who sees) remains. It is not that you go on looking at the drishya. If the drishya remains one, how will there be a *bhe`da* (difference) between the drashta and the drishya? What will be the difference in them?

Either the *sansaaree* (of the interactive world) people will lose their *drashtaapana* (characteristic of being the drashta), and merge with the drishya, or else, when they separate the drishya from themselves the drishya will lose itself and merge into the drashta. When you keep seeing the drishya, go on seeing it, go on seeing it – this is meaningless prattle! What does it mean – to go on seeing?

Kaala (time) is like a stream that moves backwards (the present turns into the past every moment), and we move forward. There is a swing that is kept in front of Behariji's *moorti* (image) during the jhoolan festival. The swing moves and it looks as though Behariji is moving. Similarly, to see the movement of *kaala* (time) means that time moves and we believe that we live in time. The meaning of this is that kaala is the support – the base – of both the drishya and the drashta. The drishya flows by, and the drashta watches it. Is this living in kaala, or not?

So, the *roopa* (appearance) of the Ishwara is so *vilakshana* (amazing) that the activity in it is called kaala. It is written in several places in the Bhagwat that the Ishwara's *che`shtaa* (actions; activity) is called kaala. The Ishwara's *nime`sha* (blinking) is called kaala. His *prabhaava* (majesty) is called kaala. Therefore, it is absolutely a *bhrama* (false belief) when people think that they saw the same drishya for one hour. Neither is the same scene seen for one hour, nor is the one who sees the same. That hour is kaala. We make kaala the foundation, and think ourselves to be the drashta, and that which we see to be the drishya.

Therefore, as soon as a person gets the *vive`ka* (discrimination; the ability to separate two things that have got mixed up) about kaala, the separate sections of drashta and drishya are removed. *Vibhaaga* (sections; departments) are *guna* (attributes). A vibhag is not *dravya* (substance).

How many parts of the *aakaasha* (space) do you see through this hand? If you look, the sections of akash made by the hand are made with the *upaadhi* (attribute) of the hand. The sections of drashta and drishya are because of thinking that the *dik-tattva* (the Tattva of space, in which the directions are imagined) as being more *sookshma* (subtle) than both the drashta and the drishya. The space that is the dik-tattva, the location and the space, is more subtle

than the drashta and the drishya. Then, both these are separate. Both will be objects, and they will be separate.

The drishya is changing in kaala, and we live in kaala. We accept that we are living in time, and so the vivek of the drashta and drishya is not done properly. Now, see – what is the result? I had told you the secret of this. One drishya cannot stay for one moment. It keeps changing, even if we don't think that it is changing. It is a picture of a cinema. However, the one who sees will also become a part of the picture when he sees that the picture is changing, but he is not changing. The fact is that in *drishti* (vision itself) there are no divisions of drashta and drishya; the seer and the seen are not separate in the *drik-maatra* (the consciousness that enables us to see).

The purport of what I am telling you is that whether the dhyana is of the *saakaara* (the Ishwara with form) or the *niraakaara* (without form), it will take you and place you in one state only. If it is done with *samajha* (proper understanding) you will get the *bodha* (comprehensive understanding) of your *svaroopa* (essence; intrinsic nature). If samajh is not there, it will be a *sthiti* (a state). A *sthaayee-bhaava* (stable feeling) will create nishtha, and *aavarana-bhanga* (the breaking of the covering of ignorance that hides the Atma) will be done. *Avidyaa* (ignorance about the Atma) will be removed by comprehensive understanding. Therefore, Dharma-nishtha, bhakti-nishtha, and Yoga-nishtha are all helpful in obtaining Brahma-nishtha. And, the vivek of the drashta-drishya, and the purifying of the *tat-padaartha* (padartha means substance. Tat means That, the Brahman) and the *tvam-padaartha* (tvam means you, the Atma) is useful in removing avidya.

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Question: What should we do if we become drowsy while doing dhyana?

Maharajshri: You should take a nap. Now, when you sleep you should be careful about one thing – 'I have kept my head at Bhagwan's feet, and I am going to sleep' – meaning, you evoke the feeling that you are sleeping near your Beloved. Your head is at His feet. Let sleep come. There is no harm in sleep coming when you do bhajan. As soon as your sleep breaks, and awareness returns you should

get the thought that you are waking up at the feet of Priya-Priyatam (the lady love and the Beloved; Shri Radha-Krishna). If you attach the beginning and the end of your sleep to Priya-Priyatam, the middle portion of your sleep will automatically be forgotten. Therefore, it is not an obstacle if sleep overcomes you when you do bhajan.

Bhagwan's lap – or His lotus feet – before you fall asleep, and as soon as you wake up. If you fight your sleep you can neither do bhajan, nor will your sleepiness go. It is the same thing – if you feel sleepy, you forget Bhagwan, and if you fight your sleep you forget Bhagwan! So, don't fight. Did sleep come? Yes. All right; Bhagwan plans to do some *leelaa* (play) that is not suitable for you to see. People are going to do some wrong things, so you place yourself mentally at Bhagwan's feet and go to sleep.

Then, when the sleep breaks, you wake up and say, 'Aha! Bhagwan is smiling, and telling me to go back to sleep; to sleep a little longer.' You say that some work is yet to be done. This is a *lakshana* (characterisitc) of a siddha. It is what a *saadhaka* (spiritual aspirant) has to reach. It is the *saadhya* (goal). The *saadhanaa* (effort for spiritual progress) is the lakshan of the sadhak.

You should not have any fear. If you feel sleepy while doing *brahma-chintana* (reflecting upon the Brahman) you should think, 'when I sleep I am not merging into Prakriti; I am merging into the Brahman.' And when you get up, think, 'I have woken up in the Brahman. I took a dip in the Brahman.'

Shankaracharyaji has written one *saadhana* (method) – when you sleep on your bed at night, mentally divide your body in six parts. The part dominated by *mitti* (earth) is from the toes to the rectum. After that, the part dominated by *jala* (water) is up to the urinary organ. Then comes the part dominated by *agni* (fire), up to the naval, where food is digested in the stomach. From the stomach to the heart is the *vaayu-sthaana* – the place dominated by air. This is also the center of *praana* (the breath that sustains life; vital energy). Then is the *aakaasha-sthaana* – the place dominated by space – up to the neck. The *sthaana* (place) of the mana comes after this; it includes the ears, nose, tongue and skin.

Make these six divisions mentally. Then, think that the mitti-sthana has merged into the jala-sthana. The clay has dissolved in the water, and the portion dominated by water has merged into fire. The place dominated by fire has merged into air, the air dominated place into space, which in turn merged into the place dominated by the mana.

Now, the mana is shining. It is glittering and sparkling. Beauty flashes in it sometimes, a fragrance fills it sometimes, sometimes there is a flavor, and sometimes there is a sound. No! No! There is only *gnaana-maatra* (pure consciousness). Buddhi predominates, and after that there is only your swarup. So, you have become established in your swarup, and then to go to sleep in it. You become *leena* (merged in your Self)

However, when your sleep breaks and you return to awareness, you must be very vigilant about remembering that you come from the Atma to the section of the mana, from the mana to the akash, from the akash to vayu, then to agni, jala and mitti in that sequence. You pervade your whole body.

Now, you are ready to do *vyavahaara* (interact with others). If you do this your sleeping on the bed will not be a state of normal deep sleep; it will gradually become a Samadhi. This is considered a sadhana of the second level. It is not a sadhana of the highest level. It is Laya-Yoga.

You can think that you have become leen in the Parameshwara. Then, it will be Bhakti-Yoga. It will be *sharanaagati* – taking *sharana* (refuge) in Bhagwan. Very well; you can also think that you became leen in your Guru, because the buddhi has the effulgence of the Guru-Tattva. The head is the sthana of the Guru, and the *hridaya* (heart) is the sthana of the Ishtadev – the form chosen for worship. If you become leen in your Self, it is Yoga. To be leen in your Self means to not see any other. Generally people get engrossed in themselves even in vyavhar! They are unable to see the comfort or convenience of other people! They are immersed in their Aham (‘I’)!

Look, this is connected to the subject of the mantra. If you cannot do any *kriyaa* (actions, like the ones mentioned above) – or, you cannot get a *bhaava* (feeling of

love) – you should go on repeating the mantra that gives you this bodha. Go on repeating the mantra – the words will reveal the bhava and also do the kriya. Furthermore, they will also create the sthiti, because the shabda is more sookshma than anything else.

A mantra is the form of *paraavaak* (the first point where speech originates). Where the original *spanda* (pulsation) of the *srishti* (Creation) is, that is where the shabda is. That is why the shabda is at the root of the most subtle Tattva that exists. Therefore, Mantra-Yoga (being united with the mantra continuously) takes you there, and gradually makes it clear where the mantra rises from.

Is the mantra on the tongue, is it in the throat, is it in the hriday, is it in the *naabhi* (naval), or is it in the *moolaadhaara* – the center of subtle energy at the base of the spine? One of the tasks of the mantra is to take you deeper, and the other task is to take you higher, up to your Ishtadev.

The sadhana done with a *krama* (sequence; step by step) of the Paravaak takes you to a great depth, and the sadhana done with the dhyana of the Ishtadev uplifts you. And, what if that Parameshwara is not found at both places? If the Paramatma is not found either at the height, or at the depth, He is not the Paramatma at all! Therefore, become still in the middle, in the hriday – this is *dhaaranaa* (holding in the mana). So, the Paramatma is there, in the hriday. He is also in the Mooladhara, and high up in the Sahasrara Chakra – the center of subtle energy at the crown of the head.

The Shaivas believe that there are twelve Chakras (centers of subtle energy), including Samana and Amana. Go to the highest chakra and you will find the Paramatma there. The Paramatma is where you are. However, you are not able to sit there, that's all. The Paramatma is where you will ultimately reach, high or low, and He is also where you are, but you are not able to sit there. You sway from one to the other.

I had once done an *anushthaana* (ritual for a specific fruit) of Trailokya-Mangala (the good of all three worlds – the earth, Swarga and the nether world). I had done *paatha* (reciting passages). It stated that only a person who can endure a

blow on his Aham (‘I’; the subtle pride of individuality) can sit for it. A disciple who gives importance to his Aham will not be able to sit for it. The whole body has to be bound, and the head is kicked, for it to be done properly.

: 4 :

Why do you do japa? Is it for the purifying you antahkarana, or is it for obtaining Bhagwan? These are two different departments.

Some people do japa because it is their ordained duty. If they don't do japa, they will get a *pratyavaaya* – a contrary reaction for neglecting to do what they are commanded to do. They do japa to save themselves from this pratyavaya. The japa of the Gayatri Mantra, and the daily ritual of Sandhya Vandan are done to protect yourself from this pratyavaya. You incur *paapa* (sin) if you don't do them.

The point is, not doing something should never be a cause of paapa, because the *abhaava* (non-existence; absence) of any substance cannot produce a fruit. No fruit can be created by something that is not there. However, to neglect doing the japa of the Gayatri Mantra is not an abhava, it is an *ullanghana* (transgression; flouting a command), because this is a *nitya vidhi* (daily rite ordained by the Shastras). The only benefit of doing it is to not get a pratyavaya.

Look, if there is a function and you don't attend it, people will assume that you are not interested, or else that you belong to an opposition party. So, people are obliged to attend functions in order to stop people from thinking that they are hostile. Similarly, the Gayatri japa and Sandhya Vandan are done to ensure that there is no adverse effect.

All other japas are done at one's own wishes. A *sankalpa* (formal resolve) is mandatory for them. In this voluntary japa it is essential that there is clarity about the goal. There has to be a sankalpa, starting from *antahkarana shuddhi* (purification of the antahkarana) to the successful obtaining of *bhagavat-prasaada* (Bhagwan's Grace) in your mana. This is one point about japa. The question of fear does not apply to any Dharma-karma.

The *nivaaraka shakti* (power to remove something) arises from the sankalpa. That means, any obstacle in the way of attaining the desired object is removed by the clear idea of the sankalpa. Otherwise, the fruit gets confused about where it should go. Furthermore, who knows what all may come into the mana later on? Therefore, a sankalpa is essential.

It is a rule of Dharma that karma does not get a direction without a sankalpa, meaning, what fruit should the karma create? *Sankalpe`na vinaa yat kinchit kriyate` naraih tat sarvam nishfalam proktam.* A ritual done without a sankalpa gives no fruit to the person who does it.

Sankalpa does not mean the ritual of taking rice and grass in your hand and making a formal resolve. There should be a resolve in your mana that your activity will purify your antahkarana. The sankalpa is in the mana. The kriya is outside. The resolve may be forgotten. If a decision is made at the very beginning that you will use an object, or a kriya, to attain a particular goal, you will be reminded about your sankalpa. They are a vehicle to summon the sankalpa. Those of us who are Brahmins by birth understand this better than others. It is a matter of our own house, so nobody should feel displeased about it.

Nitya-naimittika (daily – for a specific goal) karmas should be repeated every day. It is all right if you don't do a sankalpa every day for Sandhya Vandan. A *mahaa-sankalpa* (great resolve) is done on the day of the *yagnopaveeta* – the ceremony of getting the sacred thread – that you will do the Sandhya Vandan every day. So, it is acceptable to not do a daily sankalpa for this.

However, it should certainly come in the mana every day, whether you are doing bhajan for antahkarana shuddhi, or for pleasing Bhagwan. This gives *nishkaamataa* (not desiring any worldly benefits). Furthermore, there should be a purpose. This loose talk of nishkamata-nishkamata is much publicized. It is extremely difficult for anyone to become truly *nishkaama* (not wanting worldly returns). If a person does become nishkama it is only after he gets Tattvagnan.

Now, there is a lady who needs a sari. She says, 'I serve my husband out of love. Why should I ask him for a sari?' Then, should she ask her neighbor to get her a sari? That would be against her *paativrata dharma* (the Dharma of a devoted wife). She should ask her husband.

There is a child. He feels hungry, but he does not ask his mother to give him something to eat. He goes to his neighbor and asks his friend's mother for food. Thus, even in *sakaamataa* – when people worship Bhagwan for some worldly

benefit, they say, 'I won't ask Shri Krishna; I will ask Balaramji.' Or, 'I won't ask Ramaji; I will ask Hamumanji.' There is no substance in this – it is a matter of the sankalpa.

Now, pay attention to this point – the kriya must be absolutely faultless. If someone says, '*rum, rum, rum, rum – rum, rum, rum, rum*' – that japa is meaningless.

One day, Manhar was doing *kirtana* (singing Bhagwan's names and about His frolics), *'haye-re` kuchha-naa, haye-re` kuchh-naa'* (how sad, nothing; how sad, nothing) instead of *'hare` krishna hare` krishna'.* This is no way to do kirtan! The enunciation of words should be absolutely clear. And, if it is done from a specific point within the body, that is excellent. There are specific *sthaana* (places; points) for shabdas. For example, when you utter *k* it is uttered from the throat. *R* is uttered from a higher place. *R* is created in the *moordhaa* – the highest point on the head, whereas *k* is uttered from the throat. Thus, clarity of enunciation means that the sound should be uttered from its rightful place.

For example, *hari, hara, hreem,* are connected to the *kantha* (throat) as well as to the moordha. People who start reading books on their own due to a lack of a serious interest start doing japa at whim. They don't bother to understand the matter in depth, or seek guidance from a knowledgeable person. That is another matter. Their antahkarana will have shraddha according their bhava. Their bhava will purify their antahkarana. However, the shakti of the mantra will be stifled until the enunciation is perfect. In some mantras, five syllables are to be uttered together. For example, *hreem – h-r-ee-m* are four syllables. Similarly, there are some mantras where five syllables are uttered together. Furthermore, nobody can to this correctly without being taught.

Now, in japa, the *japa-kriyaa* (action of doing the japa) should be absolutely clear in order to enter the *antaranga* (innermost consciousness) with gravity. The kriya is done outside but its fruit is not external; it is internal. That means bhava should arise in the hriday. If 'Rama-Rama' is uttered with your mouth, what should the fruit be? There will either be a *raamaakaara vritti* (a mental inclination for the form of Rama) in your hriday, or the *a-raama* (that, which is not Rama) in your

hriday should leave your hriday. There should be two fruits. The awakening of a Rama-akara vritti is a separate thing, and the removal of the a-Rama-akara is a separate thing. The Ramakara vritti gives a mental or external darshan of Rama, and when the a-Rama is removed the antahkarana becomes pure. Some empty space is created in the antahkarana, and the *adhishthaana* (substratum) that is the form of the one (Atma; pure consciousness) who illuminates is reflected in the antahkarana.

That means, the antahkarana will become pure, and it will become empty, and the innermost Tattva will be reflected in it, either within or without. Now, the darshan of Ramaji is another matter. It is a result of the sanskaras of the individual. A Hindu will get it, but a person of another faith won't. Depending on the sanskara, a person can get a darshan of Krishna, the Devi, Shiva, or any other form of worship.

And when the japa of Rama removes the a-Rama from a person's antahkarana, the reflection of the self-established Tattva that is in the antahkarana will appear in his antahkarana. The reflection appears, meaning, he will have a *saakshaatkaara* (a direct personal experience) of the Tattva. Therefore, shama, dama etc are the name of the *antahkarana shuddi* (purification of the antahkarana). *Shama* means restraint of the mind and *dama* means restraint of the senses. *Uparati* means indifference to worldly matters. *Titikshaa* means enduring discomfort with equanimity. *Shraddhaa* means faith, and *samaadhaana* means a state of having resolved all doubts. These six enriching virtues are called the *shut-sampatti*. They are the name of antahkarana shuddhi.

Now, I draw your attention to the fruit. There should be a sankalpa for the japa you do, and the effect it has. The kriya of japa must be absolutely correct, and you should have an accurate understanding about the fruit it will give you. Now – even this thought is very beneficial, that the object you desire is not yet here, but it will arise in due course. Therefore, the mana repeatedly touches that object. If your mind has a clear picture of the fruit, your mana will touch it again and again. The fruit may be shuddi, or it may be *bhaava-roopa* (a form created by your love),

like Rama, Krishna, or some other. *NIrvishayataa* (having no desire for the objects of the senses) is the fruit, in the form of shuddhi.

Now, we will do some *vichaara* (reflection) on the *svaroopa* (essence; intrinsic nature) of a mantra. Mantras have three kinds of *prakriyaa* (forward action) – mantras that give shakti, mantras that give bhakti, and mantras that do *aavarana-bhanga* – break down the covering that hides the swarup of the Atma.

There are also *shoodra* (lowly) *siddhi* (supernatural powers) like getting things, removing someone, influencing people, hypnotizing people, etc. These are personal. One kind is the *vyakti-siddha* – siddhi given by the Grace of the Guru, and the other is *kaarya-siddha* – siddhi attained by doing japa. The *shakti-udbodhana* (arousing shakti) mantras are used for both purposes. You should also understand the difference between the *aakaara* (form) and the *roopa* (appearance) of your Ishtadev.

I was talking with a Mahatma two days back. I observed that he did not grasp the difference in the akara and the roop. The akara remains similar to the *upaadaana* (basic matter of any object). That means, the upadan is *sacchidaananda* – filled with Sat+Chit+Anand – and lines are drawn in it to create a form. This is an easy way to understand the point.

Gold will remain gold, clay will remain clay, and the akaras are a play of lines, and the roopas are the play of colors. The play of colors does not let the swarup of the vastu (object) to be revealed, and the akaras only have lines, you know.

A *ghadaa* (pot) is a *re`khaa* (form made with lines). The forms of pots are created by rekhas, but there is no difference in the clay. The weight of the pot is not separate from it; it is the weight of the clay. The colors, however, become a major obstacle in our recognizing the clay.

If a pot is painted in the color of bronze, gold or silver it is beautified with artistry. So, in the topic of the *brahmaakaara vritti* – the etching of the form of the Brahman in the mind the form of the Brahman is used for removing the *kalpita* (imaginary; illusionary) akaras of the world through the *pramaana-vritti* – the mental acceptance of the factors that establish. It is the praman-vritti that

engraves the rekhas of the form of the Brahman. The praman-vritti is for breaking up other akaras. For example, even if we place the form of the pot in abeyance, the clay will remain in the form of a lump or powder. Even the lump of clay is an illusion, after all!

What I wish to explain is that you recognize that the pot is actually clay. So, I place the form of the pot in abeyance. Let clay remain. There is no reduction in the weight. We can see the clay in the form of a lump, or in the form of powder. The lump or powder will be helpful in recognizing the clay, but that is also as illusionary as the pot. The lump of clay is not any akara; nor is the powder form of the clay an akara. It is merely helpful in our understanding the swarup of clay. If we believe the pot to be a pot, we do not grasp the fact that it is actually clay. When it becomes a lump, or powder, or mingles in dust and becomes one with earth, the insistence of its being an object shaped like a pot is given up.

There is no need to break up any form. Even when it is broken, it becomes another form. This is a *vidyaa* (skill; technique) for recognizing the Brahman. However, this is not a part of our subject; I just mention it casually.

The Ishwara's roop that manifests includes the fair complexioned Shiva, the dark complexioned Narayana, and the Devi who is described as having a dark complexion, a golden complexion, and a fair complexion. The Sacchidananda that is the upadan is one, and the same in them. The artistry that creates their forms and appearances, and those of cows and pigs and other creatures that are so varied are all made of the same basic matter – the Sacchidananda!

The dark and fair forms of Rama, Krishna, Shiva, and the forms of the Shivalinga, and the Shaligram Shila that is worshipped as Bhagwan Vishnu, are a *beeja* (seed) and an *ankura* (shoot). The seed is the Shaligram and the shoot is the Shivalinga. And, Narayana, Vishnu, and others are the trees.

What do you choose? The flowers – Rama, Krishna, and others are flowers in them. All the things that exist are in the *panchabhoota* – the five elements of which everything is made – or, the Brahma-satta – the pure existence of the Brahman?

For engraving these forms in the mana, there are specific mantras. One group of mantras engrave the form you adore, one group is for awakening shakti, and one group is for *aavarana bhanga* – to break the covering of ignorance that hides your swarup. They are the *aananda-pradhaana* (dominated by anand) mantras, *chit-pradhaana* (dominated by Gnan) mantras, and *sat-pradhaana* (dominated by pure existence) mantras. Sat means the mantras that awaken shakti. The mantras that give shakti are Sat-pradhan. The mantras that give form – akara – are Anand-pradhan, and the mantras that give avaran-bhang are Chit-pradhan.

Many others, like *hreem, shreem, kleem* etc are those that arouse shakti. The *ashtaakshara* (of eight syllables) and *dvaadasha* (having twelve syllables) mantras manifest the form you worship. Mantras like the *omkaara* – Om – shatter the difference between the *kaarana* (cause; Prakriti) and *kaarya* (effect; this world). They remove the ignorance that hides the reality.

Now, '*aham brahmaasmi'* and *'tattvamasi'* etc are not to be used for japa. *'Soaham'* is used for japa. Aham Brahmasmi etc stimulate *vichaara* (deep reflection). They give a direction to your thinking. Soham etc remove the differences of karya-karana and create a state of *laya* (when the consciousness merges into the Self). I do not oppose any mantra; I support them all. What must be kept in mind is that each mantra is appropriate when it is in keeping with the desire of the individual.

* * *

Question: Is the mantra in the Mahanirvan Tantra for avaran-bhang?

Maharajshri: It is *laya-daataa* – it gives laya; it helps you to merge into the Atma-Tattva. That means, it cuts away multiplicity, and gives non-duality. Therefore, it is helpful in vichar as well as in laya. If the antahkarana of the *adhikaaree* (eligible person) is inclined to intellectual understanding it will induce vichar. If not, there will be laya. The *naama-roopa* (name – form) will dissolve into the Brahman.

Look, the rubbish of the group of karya (all the worldly matters) that is in the antahkarana, is removed by the mantra that awakens shakti, and it also gives love for Bhagwan.

The mantras that increase shakti are such that the feeling of *heenataa* (lacking, unworthiness) is removed. They console, give encouragement and hope, that the Ishwara has created the world; and we, too, can create a little. It is not that our shakti is too paltry. So, the *shakti-vardhaka* mantras that arouse shakti dispel the feelings of inadequacy and unworthiness.

Now, the raaga-dvesha spread in the world outside are dispelled by the mantras that create Bhagwan's form in our antahkarana, and increase our love for Him.

The avaran-bhang mantras create *pramaa* (true perception) until the *aavarana* (covering of ignorance) is broken and *agnaana* (ignorance about the Atma) is removed.

You can obtain the *priya* (what you love), or you can increase your inner shakti, but the fundamental Tattva that is the *kaarana* (cause) should never be forgotten. That reveals the *sandhi-sthala* (place where two things are joined). This is a subject of the Mantra-Shastra – the science of mantras. It is said that if you do the japa of *namo bhagavate` vaasude`vaaya'* – this is one mantra, two mantras, three mantras; but where is the dividing point that separates one mantra form the next? So, if the Omkara – the word 'Om' – is uttered when one mantra is completed, the dividing line will be maintained. And, in this *vibhaajaka re`khaa* (dividing line) the sandhi-sthala that links one mantra to the next is *saamaanya che`tana roopa* – it is the form of the general consciousness. Therefore, being the factor that gives the knowledge of the general consciousness, the Om is the *prakaashaka* (illuminator). It shows the *dvaita* (duality).

This is why whenever there is any mention of even the Gopal Mantra – which is *priyataa-bodhaka* (giver of understanding about the dear one, Gopal) – Om is predominant. It will take the person who chants properly to laya. He becomes immersed in Gopal.

There is no Vaishnava (worshipper of Bhagwan Vishnu) who doesn't do puja of the Shaligram (a round stone worshipped as a form of Vishnu Bhagwan). Whether he is a bhakta of Rama, Krishna, Narayana, Varaha, Nrisimha, Matsya or Koorma, he will surely worship a Shaligram. 'This is the Shaligram, isn't it?' It is attached to

all Vaishnavas. For those who can't say 'Om' it is appropriate to say 'Rama'. I don't want you to have the mistaken impression that Rama and Om are separate.

There should be no *pramaada* (forgetfulness; inattentiveness) in japa. You should not be casual in doing japa. It is very common for people who do japa to forget how many malas (a mala is a string of one hundred and eight beads) they have completed. People don't notice when the *sume`ru* (the double bead that is the starting point of a round of the mala) is passed. Such inattentive japa delays the fruit of the japa. It is not that the person won't get the fruit; he will get it, but it will come sooner if he does the mala attentively.

You did pramad. Bhagwan's name came to your tongue but your mana went wandering. Or else, you dropped off to sleep. The guest came to the drawing room, and the host slept in the bedroom. That, too, after inviting the guest! He told the guest, 'please sit here for a while. I will visit someone and come back soon.'

A gentleman took me to his house with great respect. I had just given a discourse of two and a half hours. He took me hurriedly as soon as I got up from the platform, to his car, and to his house. He made me sit on a nice seat in his drawing room and went out. He stood at the main door, looking out for the car of an important Seth he had invited. I sat on the sofa and looked on. I had not gone to the toilet or had any water to drink after the long talk I had just given. I sat inside while he waited outside for someone else. Finally, I sent for him and explained the matter to him.

Now, see – Bhagwan's *naama* (name) came to your tongue. There should be no pramad in this. You have to take some support for removing pramad. What is that support? Do japa with a mala, and keep count of how many malas you have done. You have prema for countless japas – you go on taking the name of your Beloved, 'Rama, Rama, Rama, Rama' – but you did not get the joy of doing this amount of japa because you don't know how much japa you did.

It is like a wealthy man who gets money and throws the bundles into a room without counting it. He will have the satisfaction of knowing he has money, but he

won't know how much money he has. Bhagwan's naam is wealth. If someone gets the sukha of obtaining it, he knows how wonderful it feels.

A mala is generally of three kinds – a *mani-maalaa*, meaning, a mala of beads, a *varna-maalaa,* meaning a mala done by attaching a letter of the Sanskrit alphabet to every name, and a *kara-maalaa* – a mala done by counting on the fingers of your right hand.

A mani-mala can be made of beads of the wood of the tulsi plant. A tulsi mala cannot be used for a Shiva mantra. There is a difference of bhava in this. Tulsi is not pleased with Shiva. The previous roop of Tulsi is not pleased with Shivaji. Narayana, however, loved her and pleased her. This is written in the story of Tulsi's previous birth.

All right; a mala of rudraksha beads can be used for the japa of Vishnu, Shiva and also the Devi (the Supreme in the form of a Goddess). Shivaji is a great bhakta. Narayana's japa can be done on a rudraksha mala, but Shivaji's japa cannot be done on a tulsi mala. A mala made of *chandana* (sandalwood) is suitable for all. There is also the *padma-maalaa* (of the lotus plant) that can be used for any japa. However, the number of malas done at one sitting should definitely be counted.

Many people have a mala made of cotton balls, gold, silver, diamonds, glass, stones and crystal beads. Wood and silk beads are considered more *pavitra* (pure) than cotton.

The mala made of beads is a substitute; it is not the principal It is of the second level. The principal is the varna. Varna means, *a, aa, i, ee, u, oo* – they are fifty in all. Doubled, they become one hundred. They have eight main forms – *a, k, ch, t,* the soft *t, p, y* and *sh.* Sixteen *svara* (vowels), and twenty-five *sparsha* (plosive consonants together with the single series of nasal consonants) from *p* to *m.* And, *y, r, l, v,* are *antastha* (final syllables). *Sh,* the sharp *sh, s,* and *h* are *ooshma* (hot). This is how they are grouped. They are uttered in specific ways. The lips touch when *b* is uttered, but not when *v* is uttered. Therefore, *v* is internal and *b* is external. The knowledge about the letters in japa is also proper.

A-raama, aa-raama, i-raama, ee-raama – if you do japa by the method of varna-mala (using one varna at a time with the naam, in a sequence) there will be no scope for pramad. There will be a mental alertness about how many times you took the name of Rama. The alertness in keeping count prevents the mind from wandering to worldly and useless thoughts. Distraction is avoided. It is true that thinking of the varna is not good, but counting is done by using this method. The japa is done, and the number of japa is counted. There is no need to even move your hand, or bother about holding the mala properly!

The varna-mala is the main mala in the Shastra of japa.

The kara-mala is another method. It is done on the *kara* (hand). It is very important that the person is very alert and watchful while doing it. It is done in steps of ten, starting from the middle section of the *anaamikaa* (third, or ring finger) of the right hand, to the third section of the same finger, then to the third section of the *kanishthaa* (little finger), middle section, and top section. From there, to the top section of the anamika, then the top section of the *madhyamaa* (middle finger), to the top section of the *tarjanee* (forefinger), to the middle section of the tarjani and then the bottom section of the tarjani. That makes ten.

The second and bottom sections of the madhyama are left out.

Then, the mala is done in reverse order of the first ten as described above staring from the bottom section of the tarjani to the middle section of the anamika which is the starting point. The middle and bottom sections of the madhyama are left out. There are also some other methods of doing a kara-mala.

Then there is the mani-mala.

That means, the varna-mala is the *antaranga* (innermost level), the kara-mala is of the middle level – it is an action – and the mani-mala is external. This is the order of the three methods.

A *praana-pratishthaa* (invoking and establishing spiritual power) is done in the mani-mala. The mala is placed on a leaf of a peepal tree. Specific mantras are uttered, *'maale`-maale` mahaamaale` sarvatattva-svaroopinee,*

chaturvargastvayi nyastastasmaanye` siddhidaa bhava.' There is a proper ritual for this. All this is Guru-gamya – obtained from the Guru. This is easy for those who do an anushthana with a mantra given by their Guru. It is well-understood by Shri Gurudev about which mantra will touch the hriday of the disciple, in which state, which shakti has the power to become one with him, etc.

An enlightened Guru who is well-versed in the secrets of the Shastras knows all these things. He has all the requisite power for helping an eligible disciple. That is why a person should depend unquestioningly on his Gurudev regarding *deekshaa* (formal initiation). The Guru does *kripaa* (showers Grace) on the disciple in whichever day and whichever condition he chooses. He gives whoever mantra – with or without any ritual – it is all perfectly in keeping with the Shastra. There is no scope for any doubts in this matter. A siddha Guru can make an *anadhikaaree* (ineligible person) an *adhikaaree* (eligible; qualified).

This is written in the Tattvasara:

Yah samah sarvabhoote`shu viraago veetamatsarah,

karmanaa manasaa vaachaa bheete` chaabhayadah sadaa.

Samabuddhipadam praaptastannaapi bhagavanmayah,

panchakaalaparashchaiva paancharaatraarthavittathaa.

Vishnutattvam parignaaya e`kam chaane`kabhe`dagam,

deekshaye`nme`dineem sarvaam kim punashchopasannataan.

'He, who is *sama* (equally impartial) towards all beings, free of raaga-dvesha, inclined to help the suffering with actions, mana and speech, has attained equanimity of outlook, is immersed in Bhagwan, does the daily rituals as his duty, and has grasped the quintessence of the Vaishnava-Shastra (seeing Bhagwan in all) – such a person can give deeksha to the whole world. There is no question about their showering Grace of the eligible people who take refuge in them.'

I encourage everybody about the mantras, meaning, this is also a subject worth knowing. When you talk about breathing and breath-control exercises, these are

not useful in bhakti. It is said that the *sume`ru* (the double bead that marks the starting point of a mala) should not be crossed over. The mala should be turned round and a new one started in reverse. The Sumeru is a tangible form of being alert. Unless this method is used it becomes easy to lose count of how many malas have been done. When a person comes to the Sumeru and turns the mala to start a new round, he realizes that one mala is completed. This keeps him alert about the number of malas he has done so far.

If you cannot get a rudraksha mala you should use a tulsi mala. The mantras connected to bhava are separate, and the mantras connected to *vidhi* (rituals) are separate. Take *'raadhe`shyaama – raadhe`shyaama'* for instance. You can do the japa of this mantra even with stones and pebbles, because it is a bhava-mantra. When only the *naama* (name) of Bhagwan is used, like 'Rama' and 'Krishna' – both these names have two syllables. So, which name is to be taken with bhava, and which mantra is to be taken with bhava? A mantra needs both sanskara and deeksha, but the naam does not need them.

Namah (I bow down), or *svaaha* (an offering), and *chaturthee* (expressing an indirect object) should be attached to a mantra. *'Raamaaya namah', 'raamaaya svaahaa', 'krishnaaya namah, 'krishnaaya svaahaa'* – there should be a *beej akshara* (a letter or syllable that is a cryptic allusion) before it. There is a beej akshar of *raa* and also of *k*.

For example, the puja of the Shaligram is done before the puja of Vishnu. Similarly, the beej akshar is uttered first and the name of the murti after that. 'Rum' is an agni beej, and *'raama'* is spoken in a Rama-mantra. The Rama-mantra in the *shad-akshara* (of six syllables) mantra contains 'raam', with a dot above the 'raa'. For example, *'sham shanaishcharaaya namah', 'Om shum shukraaya namah', 'Om sam sooryaaya namah', 'Om gam ganapataye` namah'.* This is how they are spoken.

The mantras done with the breath – the *praana* (the breath that gives the vital force to the body) – do not increase bhava. They are called *abhyaasa* (habit; practice) mantras. And – this is very interesting – there are two or three methods, even further than the *moolaadhaara* (the centre of subtle energy at the base of

the spine). One opinion is that the Paramatma is obtained in the *paraa vaanee* (where sound originates). One opinion is that He is obtained in the *anaahata chakra* (the center of subtle energy in the hriday), and one opinion is that He is obtained towards the head.

Now, those who say that He is obtained in the head convert the six chakras to twelve. They start at the chakra that is at the tip of the *linga* (penis) then to the Mooladhara, then the Kundalini Shakti rises from one chakra to the next, to the Samana and attains the *unmanaa dashaa* – a state of supra-consciousness. This is one *gati* (movement). Breathing is connected to this. It becomes an exercise in breathing.

Another method starts at the *vaikharee-vaanee* (when the sound becomes articulate) up to the *madhyamaa* (in the heart), *pashyanti* (in the naval), and para-vani. Then it merges into the mooladhara and the person obtains the Paramatma.

There is an *anaahata me`gha dhvanee* (a sound not created by something being struck when the spirit merges with the Absolute, that is as nebulous as a cloud). When drums are played, or clouds reverberate the followers of the Radhaswami Sampradaya believe that the sound reverberate above the *aagnaa chakra* (centre of subtle energy between the eyebrows). The followers of Kinaram believe that it reverberates in the *manipooraka chakra* (the centre of subtle energy at the naval). In this there is an *abhyaasa* (practice) along with breathing that the air entering the body is taken to a specific place in the body. It does not go lower in the body because the *apaana vaayu* (the wind called apan, which stays in the lower part of the body) comes up to the dividing line. If this comes higher, the person will die, and the person will also die if the prana-vayu that moves in the upper part of the body goes below this dividing line. There is a dividing line that keeps the prana value and the apan value separate.

In the abhyas of the prana vayu the prana is slowly lifted up from the dividing line, and exhaled through the nose up to a distance of twelve fingers. Then, the *sva-praana* (the person's own prana, his vital force) stops. The person holds his breath of one *kshana* (four-fifth of a second) and the inhales again. This holding

the breath is the *e`kaagrataa* (single pointed focus) of the chitta. Then, the chitta returns along with the prana in the path that goes to the *brahmarandhra* (the centre of subtle energy that is placed at the tip of the head). It becomes still in that spot for one kshana. The mantra is connected to this going up, going out, and coming down.

The japa of 'Soham' etc is done in this manner. There is a separateness of the *sankhyaa* (quantity) of the chakras. Some people believe that the chakras are twelve in all. Different groups believe in a different number of chakras. Amongst those who believe that there are six, the anahat chakra is different, and the hriday chakra is different. The dhyana of the Ishtadev is done in the hriday chakra. In the anahat chakra the Kundalini swallows it, and rises up. This is the department of Yogis. One factor in this is that if you get a lot of information about it, their tricks are exposed, and you get vairagya. How will you have vairagya unless you know about things?

: 5 :

We do the *samarpana* (offer up; dedicate) of our tongue to Bhagwan for the duration of the japa we do. Just as people have a contract marriage for one year, our tongue is with Bhagwan for half an hour or so. There is nothing to laugh at in this. This is also a samarpan.

From the viewpoint of Dharma the mantra is the father of the Devta. Therefore, when japa is being done the dhyana of the Devta may be being done or not, the mantra will manifest the Devta. Those who deliberately confuse a sadhak say, 'you are doing japa with your tongue. You don't know how to do Bhagwan's dhyana. What is the use of this japa?' This is the talk of Yogis, because japa is always done with the tongue, not with the mana. The uttering of the shabda is not the Dharma (essential nature) of the mana; it is the Dharma of the *vaanee* (faculty of speech). Therefore, those who say that they will utter the words in their mana merely imagine that that will also work. Japa should be done only with the tongue.

I am telling you absolutely what the *sanaatana dharma* (the eternal rightness that has no beginning or end in Time) says. Regarding *karma-kaanda* (specific rituals) it is not believed that Indra Devta lives in Swarga. When *havishya* (oblations) are offered into the Yagna Kund (sacred fire), and the priests say, '*indraaya svaahaa'*, the Indra connected to the offering being made is the Indra Devta. If the word *indraaya* is uttered correctly with the tongue, Indra Devta will manifest immediately, and accept the offering. And, if the *havana* (the ritual into which offerings are made) is done in a thousand separate *kunda* (the square in which the sacred fire is lit), a thousand Indras will manifest in the thousand separate fires into which offerings are made. There will be as many Indras as there are shabdas. This is the principle of karma-kand.

When people who do japa think that japa done without the mana being attached to it is incomplete, they insult the mantra. The result is that the mantra is not successful. If you do the japa of 'Rama', and say that your mana is not attached to it, that the Devta has not manifested, what is the value of 'Rama-Rama'? The name of Rama loses its value when you say that the name of Rama is not effective

unless you also do dhyana, and chant with feeling. It is Dharma that Bhagwan's name and a mantra are uttered.

The second point is that bhaktas say, 'we should have *manoraajya* (day dreaming; imagining scenes) about the Ishtadev whose name we utter.' The principle of the Dharma of japa is to utter the mantra, and the principle of *upaasanaa* (loving worship) is manorajya about the Ishtadev. It is not that Bhagwan is just dancing, or singing, or playing any instrument. Sometimes, He is standing, sometimes He is sleeping, sometimes He is sitting, and sometimes He asks for something. Bhagwan smiles at us at times, and sometimes He says, 'No' to us. So, if a person does manorajya about his Ishtadev there is no *e`kaagrataa* (single pointed focus) in this. How can this be called ekagrata? The Yogis say that the mana should be *e`kaagra* (focused).

Please don't get caught in such confusing talk, that the mana should become ekagra first, and japa should be done after that. Only a foolish person thinks like this; and I reiterate this even if any of you think on these lines! If you want to do japa only after your mana becomes ekagra, you will never be able to do japa in your life!

Start doing japa. If it is essential for the mana to become ekagra, it will happen when the time is ripe. To do japa is the *saadhana* (method), and the mana's becoming ekagra is the fruit. If you think that the mana should first become ekagra, there will be no need for japa; nor will japa be possible in ekagrata! Japa will become impossible if the person's mana is ekagra. The japa will be given up.

Therefore, you should do japa with a mana that wanders. Then japa should be done with a mana that is comfortable in it, like you sit comfortably in your own home. And after that, your mana should become established in the japa.

Japa of the Gayatri mantra, and some other mantras are such that they should be heard by you alone, and no one else. That is one point. The second point is that the tongue should not move – the japa should be chanted within. The third point is that the japa goes on and you keep looking at it. Furthermore, the watching of the japa should not be separate from the action of the japa-mala. This is the

fourth point. Where the seeing and the doing of the mantra are not separate, it is the Para-vani. When they are separate, it is the Pashyanti-vani, and when the mantra is chanted silently within the heart, it is the Madhyama-vani. The external mantra-japa is the Vaikhari-vani.

Where the mantra-japa is done outside the body it is the Vaikhari-vani. When it is internal, it is the Madhyama-vani. When the japa is seen, it is the Pashyanti-vani, and when the doing and seeing are not separate, it is called the Para-vani.

Now, if I were to keep moving a machin with my hands, and my mana thinks of something else, the machine will move on. I can also think of something else while moving a machine with my feet. However, it is not possible for me to listen attentively to something, and send my mana elsewhere. Therefore, if you listen, your mana will be ekagra in shravan. So, it is a good thing to listen.

However, it is totally wrong if you think that the mantra will give its fruit only if your mana is attached to it. The mantra will give its fruit irrespective of whether your mana is attached or not. The fact is that the *anugraha-vishe`sha* (this special Grace) of the Ishtadev is the mantra. A mantra is not just ordinary letters; its shakti is *divya* (divine).

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Question: Is the upasana of 'Om' and 'Soham' of the Yogis, or of Vedanta?

Maharajshri: Both the Yogis and the Vedantis do the upasana of Om, but the vichar of Om is the special feature of Vedanta. The *akara* (a), *ukaara* (u), and *makaara* (m), and the *a-maatraa* – the unspoken length of *aum* – represent the *jaagrita, svapna* and *sushupti* (waking, dreaming and deep sleep) states, and the *tureeya* state, which is the fourth state of the Atma in the individual, in which he becomes one with the Paramatma. And when someone wants to do japa only to obtain the *laya-avasthaa* (state of merging), it is a condition that cannot be established as real, because in this state, the relationship between the *pramaana-prame`ya* (the proof that establishes-that, which is established) is absent. So, there is no Tattvagnan. Therefore, this belongs to the Yogis.

Vritti is needed in Bhakti and Vedanta. In Bhakti it is the vritti that sees Bhagwan's *leelaa* (play), and in Vedanta the vritti becomes *brahmaakaara* – the form of the Brahman – and destroys agnan. The Yogis don't want vritti; they want laya. And, they see everything with the feeling of being an *asanga-saakshee* (uninvolved witness).

When vihar rises in a person it tears up and throws out laya. Now, my brother, if someone has a mantra and he does the japa of that mantra, and he asks about some other mantra, it will create a doubt in his mind. So, whatever he is doing is all right. I don't want that anybody changes his Guru, his mantra, or his Ishta. If someone is facing some difficulty in the japa of his mantra and wants my help, I can help him. However, I will talk to him to establish him firmly in his nishtha, not to change his nishtha! That would become a method of changing me. If someone can change his Guru, he can make me his Guru and change me, too!

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Question: What is the purport of *anga-nyaasa* and *kara-nyaasa* in a mantra?

Maharajshri: Nyasa means, to deposit, to place in trust. It is done to bring a feeling of pavitrata and remove the feeling of being unworthy. The *kara-nyaasa* (nyasa of the hand) is to be done first and the *anga-nyaasa* (nyasa of the body) after that. There are many nyasas. Radha-Krishna are the Yugal Sarkar – the twin Lords. They are dancing in every pore of our body. This is what is called nyasa – *nyaasamaatre`na de`hinaam.* What is our *shareera* (body)? Every follicle of the body has *akshara* (letters; syllables), *pada* (words), mantras, and our Ishtadev. They dance in every pore of our body. We are so pavitra that we can meet them!

I told you about how Rukmini told Krishna, 'You are the only one in the world who is my equal. Nobody else can match my virtues.' This is written in the letter Rukmini sent Shri Krishna. That means, we should meet Bhagwan on an equal level. People who dither are not fit to hold Him in a close embrace!

People take Bhagwan's name and do the japa of a mantra. They do so much *shringaara* (adornment) – they put on an elaborate *tilaka* (mark on the forehead) that signifies the Sect they belong to. Why do they do all this? It is to remove their

feeling of being lacking. Yes! 'I am also *kuleena* (of a good family), and so are you. I am beautiful and so are you. I have *sadguna* (virtues) and so have you.' This haphazard style won't work.

A gentleman came to Shri Udiya Babaji Maharaj at Karnavas. 'Please give me mantra-deeksha,' he said. Baba did not give him any heed. The man sat behind Baba's hut for three or four days, without eating. Baba told him, 'Look, I am not your Guru.' He named a person, saying, 'that man is your Guru. Go to him.' The man went to the person Baba had named, and took deeksha from him.

Now, what happened is that there was a firm resolve in the mana of that man to make Baba his Guru, and he had to make another person his Guru. He developed shraddha for that Guru also. Later on he kept getting dreams that Baba was hitting him with a stick. He developed a strong animosity for Baba. Then we understood why Baba had not given deeksha to him.

Baba openly told people to do the japa of the *panchaakshara* (of five syllables) and *ashtaakshara* (of eight syllables) mantras. And yet, he did not give a mantra to that man in spite of his waiting behind Baba's hut without eating, for three or four days! Baba would surely have got some inkling that this man will not be able to hold on to his shraddha is future.

Now, with regard to the mala, it is better to avoid getting involved in karma-kand. If you do the prana-pratishtha of the mala you will have to keep the mala as you keep a Devta. You can't just hang it up somewhere and go off. As soon as you take the mala in your hand you will get the bhava that the mala is also a Devta. There is a method in this. It is not that any beads can be turned in any way! The biggest bead is used first, then a smaller, than one even smaller, and so on. That means, it is like the body of a snake – thicker towards the head and thinner towards the tail. That is how the shape of the mala should be. That means they make the mala like the Kundalini Shakti. This is necessary in upasana, but not in Gnan or prema. In prema a person does not need a mala to take the name of the Beloved.

I was a child, you know. I liked Kashi (Benares) very much. If I found a pen and some paper I would write 'Shiva-Kashi, Shiva-Kashi, Shiva-Kashi' all over the

paper. There was no need for a mala or any japa. It was my love for Kashi. The name of the loved one came on the tongue unbidden, repeatedly.

To take the naam in obedience to a command is the department of Dharma, and to take the naam because of prema is the Department of Bhakti. And, when the *naama* and the *artha* (name and its meaning) become one it is the Department of Gnan. We should keep our mana immersed in prema, in *rasa* (sweet emotion) in such a way that everyone we speak to also gets the sweetness of this prema. Whoever we look at gets the sweetness of this prema, and whoever we touch gets the sweetness of this prema!

Do the *daana* (charity; gifting) of this rasa. Offer a glass of water to your visitor, and become so filled with happiness that your happiness makes your visitor feel more pleased with your happiness than the water that quenches his thirst. Speak walk, laugh, play – all the bitterness in life comes from the Shaitan, and all the *pyaara* (love) comes from the Parameshwara.

Goswami Tulsidasji has written the characteristics of an *a-santa* (one who is not a Sant).

Joothahi le`naa, joothahi de`naa, joothahi bhojana, jhootha chabe`naa.

(His taking is false, his giving is false, his food is false and his chewing is false.)

Make your habit like that – take only sukha, give only sukha. Sukha is your food and sukha is what you chew!

Your shop – your business – should be of sukha. There is no center for loans, and no Company of debts. I have not seen Swarga-Narak, so how can I become free of them? I have absolutely not seen what Swarga is like, or what Narak is like, so how can I suggest any frivolous method to become free of them? Oh, come – let us take Bhagwan's name and be carefree and happy! We'll deal with Swarga and Narak if and when they appear before us. For the present, live in prema. Have prema in your heart.

So, the point should be such that it is connected to our daily life.

Japa purifies the vani, and through the vani it creates bhava. Japa is more effective than *kriyaa* (actions; rituals) because shabda brings *artha* (meaning) with it. Every shabda has its own ordinary meaning, so when we hear it or say it, the meaning flashes in our mind. For example, rose is a word; it is an object, a flower. The word 'rose' is in the mouth and the flower is in the hand. However, the word I speak has a meaning, hasn't it? And you have knowledge about it, don't you? This gnan is in the hriday. The object that is the flower, the word, and the gnan about the flower and the meaning of the word 'rose' – these are not separate.

So, when we take the name of the Ishwara it brings the Ishwara along, because the meaning of His name is like the flower, the rose. Just as the word 'rose' means a flower that is called a rose, the word 'Rama' means the son of Dashrath; the word 'Krishna' means the son of Yashoda. Therefore, Narayana, the object is indicated by a mantra. The mantra wants to take the sadhak there. If the sadhak knows the goal it becomes very helpful in his spiritual journey, in his sadhana. This is why the Shastra says that the *artha-gnaana* (knowledge about the meaning) in necessary in mantra-japa.

The Yoga Darshan asserts that japa is the bhavna of the meaning of the mantra. Kriya is possible in some places, and not possible in some places. You can make an offering of some substance in some place, but not in some place. In uttering words, there is so much freedom! You can utter words in your heart wherever you may be. This is why japa is far more self-reliant than any other method of sadhana.

Now, what is essential is that the sadhak should not have the feeling that the mantra is nothing more than words. Brahma-bhava should awaken in him. He should feel that the mantra is the Brahman. The mantra should begin to pulsate in the form of pure consciousness, and he should become engrossed and immersed in it.

Mantranushthana.

The words ‘mantra’ means, a private communication. It is obtained by the kripa of Shri Gurudev. Even after a mantra is obtained, if the formal *anushthaana* (rite) is not done – if the *purashcharana* (preliminary rite) is not done – to make it *siddha* (accomplished), it does not give as much benefit as it should. When the words of the mantra penetrate deep within, strengthened by the power of a combination of shraddha, bhakti-bhava, and the *vidhi* (ordained method) it creates a divine scrubbing that washes away the sanskaras created by the *paapa-taapa* (sins – suffering) of previous lives.

The dormant *che`tanaa* (pure consciousness) of a *jeeva* (the Atma attached to a body; an individual) is fulfilled by this *saakshaatkaara* (direct personal experience). It is not possible that Gnan and prema can arise unless and until the anushthana of the mantra is done for a very long period of time in a routine, with a feeling of deep faith and reverence. Some niyams are necessary in this anushthana. Yama and niyam are the root of inner and external shanti. They are the foundation on which the *prasaada* (condescension) of the anushthana is established. Therefore, a person should obtain knowledge about these before he starts an anushthana. A brief sketch is given below.

Places suitable for a mantra-anushthana.

The mantra-anushthana should be done by the person himself. This is best. Nothing can be better than if it is done by Gurudev himself! If neither is possible, it can be done by a Brahmin who is benevolent, a bhakta of Bhagwan, knower of the Shastras, and one who leads a virtuous life. In some placed the Shatras give the command for the wife to do the anushthana, but only if she is the mother of a son.

The places that are suitable for an anushthana are: a *siddhapeetha,* meaning, a holy place where some Mahatma has obtained success in his sadhana, a *punya-kshe`tra*, meaning, a place where good deeds earn great spiritual merit, the bank of a river, a cave, the top of a mountain, a *teertha* where Bhagwan has done some leela, a confluence of two rivers, a forest known to be pavitra, a place of solitude,

a park or garden, under a bilva tree, a mountain valley, an area filled with tulsi plants, a cowshed that has no bulls, a temple, under a peepal or amla tree.

An anushthana can be done in any of these places, near a tank of water, or at your own home. These places are conducive to quick success. It is considered best if japa is done sitting facing the sun, fire, Guru, the moon, an oil lamp, water, a Brahmin, or a cow. This is not a general rule. The main thing is that the place should be conducive to mental tranquility, where restlessness is stilled. It is said that a cowshed is ten times better than the home, a forest is a hundred times better, a lake is a thousand times better, the bank of a river is a hundred thousand times better, a mountain is a million times better, and the proximity of the Guru is infinitely better for doing an anushthana.

A place where you can sit undisturbed, without fear of being troubled by any *mle`chchha* (base person), *dushta* (wicked person), dangerous animal, snake, etc – a place where people lead virtuous lives and are bhaktas, where you have the proximity of people you look up to, and the *chitta* (mental inclinations) become naturally ekagra – that is considered ideal for doing japa.

If you want to do an anushthana in an ordinary house or village, you should first do the *chintana* (meditation) of Koorma Bhagwan – Vishnu Bhagwan's Avatar as a tortoise. 'The *samudra manthana* (churning of the ocean) was done by placing the Mandarachal Mountain on the back of Koorma Bhagwan. In the same way, I make myself stable on the tortoise shaped ground, and take His refuge in this effort to obtain the *amrita-tattva* (the Tattva that is the elixir of immortality).' This is the bhavna that should be made before commencing the anushthana.

Purity of food.

A sadhak of a mantra should make certain decisions regarding his food intake before starting his anushthana. The *shareera* (body), *praana* (vital force) and mana are developed by the *rasa* (juices) of the food he consumes. When a sadhak eats impure food his body becomes unfit. There is a *kshobha* (agitation; disturbance) in his prana, and *glaani* (remorse, depression) in his chitta. The

prasaada (blessing; condescension) of the mantra and the Devta does not manifest in a chitta that is dirty or dejected.

On the other hand, when a sadhak's intake is pure his chitta becomes free of impurities and agitation very quickly. The greatest *dosha* (fault) of *anna* (food) is when it is procured by unethical means. A person who sustains himself with wealth obtained by unfair means, like cheating, stealing, robbery, etc has the wrong *monovritti* (mental inclinations) that induce him into wrongdoing. Therefore, the food people buy with tainted money is also corrupted. It is almost impossible for the chitta of such people to develop in the right way.

A person who is not a Sanyasi or a Brahmachari is not entitled to eat food that is bought by another person. All others must work to earn the money for food otherwise Tamo guna (the lowly tendency that gives sloth and deluded thinking) increases in them. They generally become lazy and mentally dull. It is very difficult for the impurities in their chitta to be removed.

Even in the food bought by money earned by himself anything that has been procured at the suffering of another being does not purify the chitta of the one who eats it. For example, when a half-starved calf is straining to reach its mother to drink milk, while tears roll down her face as she is being milked, the money obtained by selling that milk, and the person who drinks the milk that belongs to the calf by right, will not purify the chitta.

Therefore, the first point about food is that it should be honestly paid for, and suitable for the *varna-aashrama* of the person. [Varna is the social group. There are four Varnas. The Brahmins who preserve our ancient wisdom are supported by society. The Kshatriyas are the warrior class and rulers, who protect the people and rule. The Vaishyas are traders, farmers etc who provide for society's needs. The Shudras are the labor class who serve the other three Varnas. The Ashrams are the stages of life, also four in number. The Brahmacharya Ashram is the stage of the celibate student who serves his Guru and studies under him. The Grihastha is the married householder who earns, and supports the other three Ashrams. The Vanaprastha is the middle-aged person who withdraws from worldly matters

and turns towards spirituality. The Sanyasi is a person who takes the vows of renunciation and surrenders completely to Bhagwan.]

A sadhak must ensure that nobody has been deprived of their rights or harmed, because of the food he accepts.

Three more kinds of doshas are believed to be in food. *Jaati dosha, aashraya dosha,* and *nimitta dosha.* Jati doash is when the food is of a group that is considered impure, like onions, garlic, turnips, etc. Many items that don't have jaati dosha become impure if kept in an impure place. Even pure milk becomes impure if kept in a room where liquor is stored. This is ashray dosha. A pure item kept in a pure place also becomes impure if touched by a dog or cat, or if a cockroach falls into it. This is called a nimitta dosha.

A sadhak's food should definitely be free of all three doshas. A sadhak can have milk and milk products made from a cow's milk. He can have white sesame, cumin, green gram, roots, bananas, mangoes, coconut, amla, oranges, and other items that are also used as offerings in the sacred fire, and eaten on the days of fasting. Sadhaks should not have honey, brackish salt, oil, *paana* (a betel nut leaf stuffed with condiments), carrots, lentils like urad, arhar, masoor, millet, yellow gram, food cooked the previous day, dry grains, or grains that have worms. They should not use brass vessels.

One more point must be remembered regarding food – a sadhak should eat a little less than he needs. The food should be well-cooked, warm, and not such as to cause acidity or strengthen the urges of the senses. Fatty foods and foods that induce lethargy are absolutely forbidden. In one of the ancient books it is written that Bhagwan Shankar told Parvatiji that a person whose tongue is burnt by eating food that rightfully belong to someone else, whose hands are burnt because of excessive accumulation, or whose mana keeps burning with thoughts of someone else's wife, cannot attain siddhi.

For a Sanyasi and any other who is entitled to take bhiksha – food bought by someone else's money – the food is not *paraanna* (food belonging to someone else). However, they should take bhiksha only from the house of a Brahmin who is

of a good lineage, has studied the Veda, and leads a virtuous life. One *grantha* (book) says that the only thing that should be taken from anyone is *agni* (fire). Nothing else should be taken from anyone else. If this is not possible the sadhak should go out of the tirtha and ask for bhiksha from a person whose earning is ethical; and that, too, only enough for that one day. A person who gets tempted to accept more than that cannot become mantra-siddha.

Some essential points.

Associating with women and discussing women is forbidden. A sadhak should leave the place where women are around. With the exception of permitted, suitable days a sadhak is forbidden to even touch his wife. For lady sadhaks, the same rules apply regarding men. Nothing should be done that is devious. Shaving, applying *ubtana* (a cleansing paste made of herbs) should not be used. *Bhoga* (food) should be offered to Bhagwan before eating.

A sankalpa should be done before starting any important work or ritual. The sadhak should bathe only with amla or *panchagavya* (five products obtained from a cow – milk, curds, ghee, cow-dung and cow urine). Bathing, *aachamana* (drinking water or rinsing the mouth), eating, etc should be done along with uttering the mantras. To the best of his ability a sadhak should do the ritual of the Sandhya Vanadan, and the puja of the Ishtadev thrice, twice, or at least once a day.

To do japa without doing *snaana-tarpana* (bathing – offering libations), with impure hands, without wearing clothes, or without keeping a cloth on the head is forbidden. When doing japa you should not speak until the mala is completed. If possible, achaman should be done after completing one mala and starting the next.

If some other word is uttered by mistake while doing japa, you should utter the *pranava* (Om) once. If the word is uncouth it is necessary to do *praanaayaama* (Yogic breath-control exercises) as well. If you converse with someone, interrupting the japa, you should wash your mouth and do anga-nyasa again

before resuming the japa. The same rule applies if you sneeze or touch some part of your body that should not be touched during puja.

If you have an urge to go to the toilet while doing japa you should not try to block it, because that stops your mana from focusing on the mantra and Ishtadev. You will keep thinking about your need to relieve yourself. Japa and puja become apavitra in this state. To do japa with unclean clothes, hair, or mouth is against the Shastras. Lethargy, yawning, sleeping, sneezing, spitting, feeling afraid, touching impure parts of your body, and getting angry are all forbidden when doing japa.

Japa should not be done hurriedly or very slowly. To do japa singing, moving your head, reading something that is written, being ignorant about the meaning of the mantra, and forgetting the mantra in-between are all barriers in mantra-siddhi. When doing japa you should always remember that the Ishta-Devta, mantra, and Guru are one. This must be kept in mind throughout the duration of the japa. The number of japa you make the sankalpa for on the first day should be maintained throughout. It is not proper to increase or decrease the quantity.

There are twelve niyams for mantra-siddhi.

1. *Bhoomi-shayana* : sleeping on the floor.
2. *Brahmacharya*: celibacy.
3. *Mauna*: maintaining silence.
4. *Guru*-se`vana: serving the Guru.
5. *Trikaala snaana:* bathing three times a day.
6. *Paapakarma parityaaga*: giving up all sinful actions.
7. *Nitya poojaa*: daily puja.
8. *Nitya daana*: daily charity.
9. *Devta stuti* and *kirtana*: reciting passages in praise of the Devta and singing His glories.
10. *Naimittika poojaa*: puja connected to some occasion.
11. Total faith in your Ishtadev and Guru.
12. *Japanishthaa*: staunch faith in the power of japa.

If a sadhak follows these he becomes mantra-siddha.

A sadhak should give up conversing with women, lowly and depraved people, *braatya* (Brahmins who neglect to carry out their ordained duties), and atheists. He should not chat with people without washing his mouth if he has been eating. He should give up telling falsehoods, and all talk that is not straightforward. If any *shapatha* (vow, oath) is taken during an anushthana, everything becomes meaningless. If a sadhak begins an anushthana he should not give it up even if a *maranaa-shaucha* (a period of impurity caused by a death in the family) or *jananaa-shaucha* (a period of impurity caused by a birth in the family) occurs. He should keep his *aasana* (mat on which he does japa), *shaiyaa* (bedding), and clothes etc pure and clean. He should neither listen to, nor watch, people dancing, singing, or playing instruments. He should not use ubtan, perfume, or flowers, and he should not bathe in hot water.

When doing japa a sadhak should not wear just one garment, or many garments. He should not use the cloth he wears to cover himself with when he sleeps; nor wear the sheet as a garment. Japa done while lying down, without using an asana, while walking or eating, without covering the mala to hide it from others' eyes, or with the head uncovered, is not counted in an anushthana. A sadhak should not do japa at the home of a person who is agitated, has the wrong kind of understanding, or if he is hungry, his body is in pain, or if the place is ashuddha or dark.

To wear shoes, or sit with legs outstretched, is forbidden in japa. There are many other niyams. You should obtain information about them, and follow them to the best of your ability. These niyams do not apply to *maanasa* (mental) japa.

The Seers who wrote the Shastras have written:

Ashuchirvaa shuchirvaapi gachchhanstishthan svapannapi,

mantraikasharano vidvaan manasaiva sadaabhyase`t.

Na dosho maanase` jaapye` sarvade`she`api sarvadaa, meaning, for the sadhak who knows the quintessence of the mantra the mantra becomes his only refuge.

Whether he is pavitra or apavitra, he can continue to chant the mantra at all times – while walking, waking up, or going to bed. In the manas-japa there is no restriction of time or place – nothing has doshas. However, there are some mantras that are an exception to this rule. The niyams about them will be explained.

In brief, it has been pointed out how japa awakens the dormant chetana and makes it one with the Param Tattva. There is no need to repeat it here. The people who know the quintessence of the *adhidaivika* (metaphysical; spiritual) world are familiar with the Tattva. Every object of the gross world has a separate *adhishthaatri* (presiding) Devta. When the Devta is awoken he can give many kinds of siddhis. The Devta can give not only *paramaartha* (the highest spiritual Truth) but also fulfill worldly desires. These Devtas have many kinds of supernatural powers. With their help, a person can get wealth, carry out Dharma, and enjoy the objects of their desires to the fullest extent. Of the many seemingly impossible things we read about the people in ancient times in India, they are not exaggerations or make-believe. They are absolutely true. Modern people may not be willing to accept this, but it is possible to obtain such siddhis even today. These mantras have such powers that anyone can obtain the evident benefits if he does the japa properly.

The greatness of japa and the differences in them.

The Shastras describe the greatness of japa. Japa-Yagna (japa done as a ritual of worship) is considered to be superior to all other Yagnas. Japa-Yagna does not need any external substance, or *himsaa* (violence, like animal sacrifice). It is written in the Padma Purana and also in the Naradiya Purana that all other Yagnas are not even equal to one sixteenth of a *vaachika* (spoken) japa. The *upaanshu* (uttered in a low voice) japa is a hundred times more effective than the vachik japa, and the *maanasa* (mental) japa is a thousand times more effective. Manas japa is that, in which the person meditates on the *varna* (syllables), *svara* (vowels) and *pada* (words) of the mantra as he repeats them in his heart. In the upanshu japa the tongue and lips move slightly. The sound does not go beyond the ears of the person doing the japa. Nobody else can hear it. Vachik japa is

uttered through speech. The person must think about his Ishtadev during the japa of all three kinds.

The *maanasika stotra paatha* – the mental reciting of passages praising the Devta, and mantra-japa done in a loud voice, are both futile. It is written in the Gautameeya Tantra that the state of the mantra in only the varnas is its *jadataa* – its inert state, or *pashutaa* – its animal state. Shakti is set into motion only when the mantra is uttered through the central channel of the Sushumna. The person should evoke a feeling that every syllable of the mantra is filled with the Chit-shakti – the power of consciousness, and is *parama amrita svaroopa* – the supreme essence of the elixir that bestows immortality.

When japa is done with this bhava, the mantra reveals its shakti without the need for any puja, homa, etc. The vidhi of mantra-japa is that the entire prana and buddhi should be in the basic place of the Sushumna, and the japa should be done with Gnan about the meaning of the mantra and consciousness of the mantra. In the Kularnava Tantra Shankar Bhagwan has stated that if the mana is in one place, Shiva in another place, Shakti in a third place, and the prana in the fourth place, there is no possibility of siddhi. Therefore, japa should be done with the focus on all these together.

There are two kinds of *sootaka* (a period of impurity when a person is forbidden to do rituals) in mantras. One is the *jaata-sootaka* due to a birth in the family, and the other is *mrita-sootaka* due to a death in the family. The mantra does not become siddha unless both the *ashuacha* (impure states) are broken. The vidhi for breaking them is that at the start of the japa, the Ishta-mantra should be ground by the Omkara a hundred and eight times (the way grain is ground between two stones), or seven times if this is not possible. The mantra-artha and the mantra-chaitanya have already been discussed. Along with this, it is necessary to do the anushthana of the *yoni-mudraa* (sealing the penis). As an alternative to this, the rule is to do the *bhoota-lipi* that is to be scrubbed by *anuloma-viloma* (breathing in – breathing out) and then do the mantra-japa. If this is done the mantra becomes siddha very quickly.

The order of the bhoota-lipi is given below.

A i u ru lru e` ai o au h y r v l ng k kh gh g nch ch chh jh j na(sharp) t(sharp) tth d n t(soft) th gh d m p f bh b sh sh(sharp) s – then the Ishta mantra, then s sh(sharp) sh b bh f p m d dh n th t(soft) d dh tth n(sharp) j jh chh ch nch g dh kh k ng l v r y h au o e` lru ri u i a.

Japa should be done one thousand times a day for one month by this method. The sadhak should do three *praanaayaama* (Yogic breath control exercises) before the japa and three after completing the day's japa. The common method of pranayam is to do the *pooraka* (inhale) while mentally chanting the mantra four times. Then do the *kumbhaka* (holding the breath) for sixteen mantras, and then *re`chaka* (exhale) for eight mantras.

When the japa is completed you should do dhyana, and see the mantra in the form of a bright light. Place this in the right hand of your Ishtadev as an offering. If it is a Devi-mantra (a mantra of the Primordial Mother) the visualized mantra should be placed in Her left hand.

Every day, or at the conclusion of the anushthana, you should do the *homa* (worship of the sacred fire), one tenth of the japa, *tarpana* (offering libations) of one tenth of the havan, *abhishek`ka* (anointing) of one tenth of the tarpan, and feeding Brahmins according to your ability.

In case the homa, tarpan, etc could not be completed you should do extra japa for the lapse. If the homa has not been done, a Brahmin should do four times, a Kshtriya six times, a Vaishya eight times, the number of japa. That is the rule. For ladies the quantity should be considered the same as for Vaishyas. If a Shudra is the *aashrita* (given refuge) of any of the other Varnas, the Varna of the person who has given him refuge is the deciding factor of the amount of japa he should do. If the Shudra is independent he should do ten times the japa as done in the homa. That means, if the anushthana is for one hundred thousand japas, he should do another one hundred thousand japas for the homa.

The 'Yoginohridaya' states that twice the number for Brahmins, thrice for Kshatriyas, four times for Vaishyas and five times for Shudras is the appropriate quantity of japa.

An anushthana has five *anga* (parts) – japa, homa, tarpan, abhishek and feeding Brahmins. If it is not possible to do homa, tarpan and abhishek, just the blessings of Brahmins will suffice. Feeding Brahmins is not an essential stipulation for ladies; just doing japa makes the mantra siddha. Only those Brahmins who have been given deeksha should be invited for the Brahmin-bhojan in an anushthana.

When the anushthana is completed you should give *dakshinaa* (monetary offering) to the Guru, his son and his wife; or to people of his lineage. Actually, this is done to please the Guru. The supremely secret Gnan cannot be obtained fully until the Guru is fully pleased with the disciple. No matter how spiritually elevated a person may become by his own efforts and vichar, he cannot become completely free of doubts without Guru-kripa. Therefore, especially with regard to upasana, the Guru is the sole refuge.

Who is there apart from the Guru, who can reveal the essence that the Guru and the shishya are one? The shishya cannot destroy the Guru's being the Guru. Only the Guru himself destroys his *gurutva* (being a Guru) and establishes the shishya in his true *svaroopa* (essence; true form). This is the complete success of the anushthana, and this can happen only if the Guru is pleased. Once the mantra is siddha, there is no delay in other mantras becoming siddha; they become siddha without any obstacles or hindrance.

This is how you should obtain the knowledge of the *vidhi-nishe`dha* (prescribed-prohibited) of an anushthana, and stay in the ashray of your Gurudev, and do the mantra-anushthana with shraddha and bhakti. It will definitely give mantra-siddhi. There is no doubt in this!

Om Santih! Shantih! Shantih!